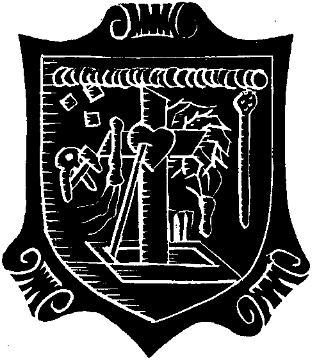
Ancient Devotions

to the

Sacred Heart of Jesus



ANCIENT SCULPTURE OF THE SACRED HEART

(1474)

Key-stone of a cloister arch at the Grande Chartreuse.

Ancient Devotions

to the

Sacred Heart

of Jesus

by

CARTHUSIAN MONKS

of the

XIV-XVII centuries

LONDON

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PREFACE

In the year 1689 a young Visitandine nun of Dijon, Sister Jeanne-Madeleine Joly, published a little book on Devotion to the Sacred Heart. A copy of this work found its way into one of the Convents of the Carthusian Order. The nuns perused it, and then sent it on to the Reverend Father General, Dom Innocent Le Masson: asking whether he would approve of putting into practice the counsels it contained. Struck by its spirit he composed a work of his own, based on its contents, entitled *An Exercise of Devotion to the Sacred Heart of Jesus Christ, for the Carthusian Nuns*, which he had printed at the Carthusian Press at Correrie in 1694. Two years later, thinking it might do good to other souls also, he arranged with a publisher at Lyons for a second

edition. Only two or three copies of this edition now exist, whilst but one copy is still known of the first edition. This copy was used by Dom Cyprien-Marie Boutrais for the third edition, which was printed at the Carthusian Press at Montreuil in the year 1886. A fourth French edition followed almost immediately, which was used for the first English translation of 1895. In 1920 the English text was revised by the late Dom Sebastian Maccabe. This revision is now printed once more, as a demand for this work of solid piety is still maintained.

The *Exercise of Devotion* is now called *Week of the Sacred Heart*, as it consists of three short meditations for every day of the week. Those who prefer to keep to one meditation a day can easily use it in that way for three weeks. When reprinting the original work of Dom Le Masson, Dom Cyprien had the happy thought of adding to it readings taken from old Carthusian writers, one for every day of the month. These *Elevations to the Sacred Heart* are printed first: then comes the *Week*, and afterwards various devotions and prayers to the Sacred Heart, also culled by Dom

Cyprien from Carthusian sources. Hence the English title of the whole work: *Ancient Devotions to the Sacred Heart.*

A glance at these pages will show how justified was Dom Le Masson in claiming that the devotion revealed to St. Margaret Mary and made popular by her efforts was already an old one in the Carthusian Order. Dom Cyprien, before re-editing Dom Le Masson's work, had already written on Lansperge the Carthusian and Devotion to the Sacred Heart. Lansperge had, in fact, a special part in the propagation of the Devotion in the sixteenth century: but he only developed what was a tradition of long standing in his Order. Ludolph the Carthusian had already written before the middle of the fourteenth century in his Life of Christ those words which have been chosen for the opening pages of our present anthology; and from that time on the tradition remained unbroken. Nor was it confined to one Charterhouse, or to one Province of the Order. It is not surprising that many of the writers whose works are quoted belonged to the Rhineland Province, for the Charterhouse of Cologne, which had the reputation of

displaying the greatest love for learning of all the Houses of the Order, had a marked influence on the Province.

But the pen was not the only instrument used for spreading the Devotion. Not content with writing about the Devotion to the Heart of Jesus, these apostles of love contrived to engrave Its image on the very walls of stone with which their Monasteries were built. The escutcheon reproduced as a frontispiece is worthy of particular notice. It forms the key-stone of an arch at the Grande Chartreuse in that part of the old cloister which was built after the fire of 1473. A cross is seen rising out of a tomb, with the three nails, the rod and the sponge on a reed on the right, and on the left three dice, pincers and hammer, and a scourge. Above are the thirty pieces of silver, and the crown of thorns is hanging on the right arm of the cross. These arms of the Passion are common enough: what is exceptional in the shield of the Grande Chartreuse is the heart in the centre of the cross, with a large wound entirely penetrated by a lance. This has been reckoned as the oldest known carving of the Sacred Heart of Jesus.

The tail-piece given on page 232 is likewise remarkable. Here the S of the Sacred Monogram is transfixed with a lance. This design is not only repeated several times in the old cloister of the Grande Chartreuse, but is even found, although somewhat more roughly executed, on a key-stone of the vault of the original Church of the Monastery, now over the Chapterhouse, constructed at the latest by the year 1375. In the early ages, it is true, devotion to the Wounded Side of the Saviour did not imply devotion to the Sacred Heart as we understand it today; but Bainvel shows in his history of the development of the Devotion that it has sprung from the earlier devotion to the Wounded Side, and the transition had taken place long before this monogram was carved.

Who can fail to be moved by the tender piety of those ardent lovers of the Sacred Heart, who sweetened by their devotions whatever might be harsh or distasteful to human nature in the rugged discipline of their cloistered life. In these days, overshadowed by so many fears and disquietened by so many preoccupations, it is by contemplating the Sacred Heart of our Divine Lover that we

ourselves may hope to find therein a source of perfect trust and a sure refuge for our souls.

FR. BENEDICT WALLIS
Prior

Saint Hugh's Charterhouse,
Horsham, Sussex.
Feast of B. Lanuin, 1953

CONTENTS

I

Elevations to the Sacred Heart

By Carthusians of the XIV-XVII centuries

PRAYERS FOR CONFESSION AND COMMUNION

PRAYERS IN PREPARATION FOR DEATH

VARIOUS PRAYERS

Elevations

to the

Sacred Heart

ELEVATIONS

TO THE

SACRED HEART

FOR EACH DAY OF THE MONTH

EVE OF THE FIRST DAY

THREE LESSONS FROM THE HEART OF JESUS

> There are three that give testimony on earth : the spirit, and the water, and the blood. I St. John, v. 8

"ONE of the soldiers with a spear opened His side." * From this last circumstance of our Saviour's Passion we learn three useful lessons.

First we learn that if, by renouncing the world and sin, we are truly dead with Jesus Christ, we must be wounded with Him by the sharp spear of Divine love. This is the sentiment with which the Bridegroom in the Canticle exclaims : "Thou hast wounded my heart, my sister, my spouse." † And it was in the same

* St. John, xix. 34.
† Cant. iv. 9.

way that St. Augustine desired to be wounded when he said: "O my sweet Saviour, by the life-giving Wounds Thou hast received on the Cross for our salvation, by the holy Wounds which have shed Thy Precious Blood for our redemption, pierce, I beseeech Thee, my sinful soul for which Thou hast vouchsafed to die; pierce it through and through with the burning darts of Thy supreme charity. I beseech Thee, most merciful Lord, so to penetrate my heart with the flaming arrows of thy mighty love, that tears of devout tenderness may spring abundantly from this blessed wound. Strike, O good Jesus, this hard and unfeeling heart of mine with the irresistible force of Thy holy love, so that it alone may fill my thoughts and my affections." Thus speaks St. Augustine.

From this same event of the Passion we also learn, according to St. John Chrysostom, that we should receive the Sacraments of the Church with the same fervour and devotion as if they still flowed for us from the Sacred Heart of Jesus Christ. The Wound of His Heart is the source of the Sacraments. As Eve was formed from the side of the first Adam sleeping in Paradise, so our mother the Church received life by means of the Blood and the Water which flowed from the sacred Side of the second Adam sleeping on the Cross.

Finally we learn that we must conform our

wills to the will of God by accepting all things that are pleasing to Him. Why indeed was the Heart of Jesus wounded for us with this Wound of love ? It was in order that we might enter through the door of His Side into His Divine Heart. There we can return Him love for love; there we can unite our love to His love, so that both may form but one, as white-hot iron in a furnace forms a portion of the fire which consumes it. Since Jesus has suffered His holy Hands and Feet to be pierced for love of us, we ought, for love of Him, to consecrate to Him our hands and feet by offering Him all our affections and our actions. Above all we should offer our hearts to God by conforming our wills to His, in gratitude for this Wound of love which Jesus Christ received for us upon the Cross, when His most sweet Heart was pierced through with the dart of an insuperable love. St. Augustine had entered the Heart of Jesus by this Wound when he said : "Longinus with his spear has opened for me the Side of Jesus Christ ; I have entered there, and there I repose securely. The nails and lance cry out that I am risen with Him if I give Him all my love."

Let us then bear in mind, Christian souls, the very great love Jesus has shown towards us in allowing His Side to be opened wide in order that we might have easy access to His Heart. Let us hasten to enter into the Heart

of Jesus, bringing there all our love, and uniting it to His Divine love. Our most loving Jesus draws from His Heart the Sacraments which open for us the gates of everlasting life ; let us then address Him thus :—O Jesus, after dying for us on the Cross, Thou didst will that Thy Side should be opened by a spear, so that blood and water, emblems of the Sacraments, might flow out. Wound, I beseech Thee, my heart with the spear of Divine love, that I may merit to receive with good dispositions the Sacraments which flow from Thy most holy Side. In opening Thy Heart, thou hast set ajar for Thine elect the door of everlasting life. Thou, O Lord, art this door through which the just shall pass in. Blot out, I beseech Thee, mine iniquities, or they will close for me the door reserved by thy care for truly penitent sinners.

Our superabundant redemption springs from the pierced Heart of Jesus. Its source is found there as a hidden treasure. Shall not then this wounded Heart of Jesus wound our hearts ? Shall we not feel compassion for Him ? Shall we not love Him ? It is evident that " with the Lord there is mercy and with Him plentiful redemption—*apud Dominum misericordia et copiosa apud eum redemptio."* * Yes, most plentiful ! It was not a few drops, but streams

* Psalm. cxxix. 7.

of Blood, which flowed from His five Wounds. He shed it all to the last drop. The Blood circulating under the skin flowed in the scourging, that of the Head in the crowning with thorns, that of the veins when His Feet and Hands were pierced. A few drops still remained in the Breast and in the Heart of Jesus, but they gushed out when the soldier pierced His Side.

LUDOLPH.

Born in Saxony, about 1295.
Carthusian at Strasburg. Died in 1378

FIRST DAY

All Graces come from the Heart of Jesus

Out of the good treasure of his heart he bringeth forth that which is good.
St. Luke, vi. 45.

If you wish to be easily and thoroughly cleansed from sin, freed from all your imperfections, and enriched with many graces, you must cut off all unnecessary occupations, and surrender yourself to the eternal charity which is taught by the Holy Ghost, in order to become its disciple. Without any effort of the imagination, but by the sole force of the mind and the will, frequently offer, give up, and cast your heart and soul into the most sweet Heart of our Lord Jesus Christ, your Creator, your Redeemer, your crucified Friend—into His Heart so full of love; into His Heart, the abode of the most Holy Trinity; into His Heart, where "dwelleth all the fulness of the Godhead corporally;" * into His Heart, through which "we have access both in one Spirit to the Father;" † into His

* Coloss. ii. 9.
† Eph. ii. 18.

Heart, finally, which, in Its infinite love, contains and embraces all the elect in Heaven and on earth.

Lift up your heart towards the bountiful Heart of your God, taking care above all to be very recollected at all times and in all places, especially when you are singing the Divine praises, and during your prayers and other exercises. Thus God commands you in these or similar words : "Come unto me, and take my yoke upon you. * Give me thy heart, and let thine eyes keep My ways. † Put me as a seal upon thy heart, as a seal upon thy arm..." ‡ Let your humble reply be : "My heart is ready, § I will extol thee, O God my King, and will bless Thy Name for ever, yea for ever and ever ; ‖ I will lift up my hands and my heart unto thee." And is not this His right since all virtues are found in the Heart of Jesus ? There we find mercy, justice, meekness, strength. There we find salvation, the fountain of life, perfect consolation, "the true light which enlighteneth every man that cometh into this world," ¶ especially the man who makes this Divine Heart his refuge in his trials and sor-

* St. Matth. xi, 28, 29.
† Prov. xxiii. 26.
‡ Cant. viii. 6.
§ Psalm. cvii. 2.
‖ Psalm. cxliv. 1.
¶ St. John. i. 9.

rows. Truly, all the blessings we can desire come most abundantly from Jesus, and every grace we receive is poured out upon us from no other source than that of His Heart sweeter than honey. His Heart is the furnace of Divine love, always burning with the fire of the Holy Spirit and purifying, kindling and transforming into Himself all who yield themselves to Him, or who wish to be His.

Since all good flows from the most sweet Heart of Jesus, you must offer back to His Heart all the gifts, graces and blessings which have been bestowed upon you and upon all men. You should do this for the greater glory of God and for the benefit of the Holy Church, not attributing to yourself anything of the good you may have done, nor regarding with self-satisfaction the gifts of God, but ascribing all to Him, and returning all to their original source, which is the Heart of Jesus. Make this offering especially when you say the *Gloria Patri* or recite psalms and hymns which speak of the glory of God.

Place all your sins in the Heart of Jesus. Through that Heart you should ask for grace and pardon, and should praise and bless God, not only for yourself, but for all who are committed to your care and for the whole Catholic Church, whose triumph you desire, invoking from the depth of your misery the

depth of God's mercy.* Out of gratitude you will then often kiss a *picture of the Heart of Jesus,* † of this most kind Heart, of this Heart in which are hidden all the treasures of the wisdom and knowledge of God. ‡ If you have not a *picture of the Sacred Heart,* you can make use of one of Jesus on the Cross.

Desire unceasingly to behold your Saviour face to face. Confide to Him your troubles. Draw His Heart into yours, with Its spirit and Its love, Its graces and Its virtues. Abandon yourself lovingly to It in sorrow and in joy. Confide in It, and cling to It. Dwell in the Heart of Jesus, being "careful to keep the unity of the Spirit in the bond of peace," § so that He in turn may vouchsafe to take up His abode within your heart. Lastly, sleep and take your rest in the Heart of Jesus. The hearts of mortals will prove false or will forsake you; but the most faithful Heart of Jesus will never abandon you.

Do not neglect moreover to honour devoutly and to invoke the glorious Mother of God, the Mother of mercy, the most sweet Virgin Mary, that she may vouchsafe to obtain for you from the most sweet Heart of her Son all that you

* "Deep calleth on deep." Psalm xli. 8.

† This passage shows us that pictures of the Sacred Heart were not unknown in the fifteenth century.

‡ Coloss. ii. 3.

§ Ephes. iv. 3.

need. Offer what you have received to the Heart of Jesus through the blessed hands of His Mother. Beseech her maternal goodness to help you, so that, with all the saints and elect of God, you may praise and bless the Lord for all the benefits He has bestowed upon you down to the present time, and for all those He will grant to all eternity.

Amen.

DOM DOMINIC OF TREVES.

Born in Prussia in 1384. Carthusian of Sierk and of Treves. Died in 1461.

SECOND DAY

WHAT THE HEART OF JESUS CONTAINS

I have loved thee with an everlasting love.
Jer. xxxi. 3.

IN order that your soul may be inflamed with the fire of Divine love, I will give you three burning coals which will kindle in you this very desirable flame. They are three meditations that you should make :

The first is on what Jesus Christ is to you as God and man, namely, supremely worthy of your love. The second is on what Jesus Christ is to you if you consider what He has done for your sake ; for in all His acts we find proofs of an incomprehensible love. The third is on what the Heart of Jesus feels for you ; and that is a love which is transcendent and infinite.

We have not in any way deserved the love that Jesus our most affectionate friend gives us so freely. This love is incomprehensibly great. It is altogether boundless. That your soul may be more and more filled with the fire of Divine love, know that the Sacred Heart, the tender Heart of Jesus, is filled for you with so im-

mense, so excessive, so incomprehensible a love, both human and Divine, that it greatly surpasses all that men and Angels could wish for or even imagine ; for, I repeat it, this love is truly immense, being without limit and without end. The love of all mothers for an only son, compared to that of the Heart of Jesus, is but a little spark by the side of a vast conflagration. If all the love arising from natural attraction, relationship, or Divine grace, which is to be found in the hearts of all men upon earth and of all Angels and Saints in Heaven were gathered together and put into the heart of one mother for her only son, it would not bear any comparison to the love of our God for us.

It is quite certain that nothing in Heaven and on earth is better, more perfect, more desirable, sweeter and more amiable than the very faithful love of Jesus Christ. Is it not then surprising and enough to make one weep bitterly, to see how seldom and in how small a degree the love of our Lord Jesus Christ is found even in the hearts of many Christians ? Perhaps you, dear reader, may be suffering from this unfortunate and dangerous error, and may not know the happiness and sweet joy that the friends of God experience even in this world. I therefore conclude by begging you to recall to mind the numerous and wonderful

proofs your Creator and Redeemer has given you of His love. I ask you to observe that this most loving and most tender Heart burned for you with a love so free and so generous that truly one can say with St. John Chrysostom : "*Plus quam amore tui ebrius et amens.*" Jesus is inebriated with love. He is foolish, if I may so speak, and more than foolish with love of souls ! Ah ! if it were possible that during this life, your heart could contain for Jesus a mere nothing of the love with which His Heart burns for you, it could not hold it ; but kindled suddenly by so ardent a heat, your heart would be in flames ; it would be torn and would break. I earnestly invite you to meditate very often and very attentively on what I have been saying.

ANONYMOUS, OF TREVES.

Translated into Latin from the old German by Lawrence Surius the Carthusian (Cologne 1552), from a manuscript dating back at least as far as the first years of the fifteenth century.

THIRD DAY

THE ETERNAL REWARD OF THE FRIENDS OF THE HEART OF JESUS

They shall be inebriated with the plenty of thy house.
Ps. xxxv. 9.

ALL that is in Thee, all that can be ascribed to Thee, O Lord, should be ascribed to Thee in the full extent of its perfection, excellence, and infinite pre-eminence.

As then Thou possessest all wealth and bounty, we know that Thy riches are inexhaustible, and that Thy desire to impart them in Thy generosity is without limit and immeasurable. If Thou rewardest, it is with a liberality beyond our imagination ; if Thou givest, it is with unlimited bounty. Thy rewards are always far greater than our merits. For a passing virtue Thou wilt bestow a happiness which will never pass away. For a very slight service rendered Thee, Thou givest so great a recompense that Thy servants will be perfectly satisfied, and all their desires will be fully realized. Thou givest so amply that the greatness and depth of Thy rewards will be equal

to their duration. Hence the hearts of Thine elect—those human hearts which out of Thee cannot find their rest—will become, in Heaven, like unto Thy Heart. There they will enjoy an unchangeable and endless security. They will repose in Thee.

O Lord Almighty, Thou art truly the infinitely loving and amiable guest of the virtuous soul, which, after having served Thee faithfully and generously during the long exile, the painful journey, the hard bondage of this life, returns to Thee, the Father, the King and the Judge of the living and the dead. Oh how lovingly and kindly, with what readiness and fatherly goodness dost Thou receive the souls who, notwithstanding temptations, trials and persecutions, have always served Thee faithfully and have persevered to the end in Thy service! Then Thou pourest into their bosom the measure of which the Gospel speaks, "good measure and pressed down and shaken together and running over." * They have esteemed and loved Thee above all things; and in return Thou givest them Thyself, Thou revealest Thyself clearly, Thou showest to them Thy great beauty and all the riches of Thy glory; Thou bringest them to Thy Heart, and castest them into the centre thereof, into the bosom of

* St. Luke, vi. 38.

Thy love, into the unfathomable depth of Thy mercy. There, in Thy Heart, Thou makest known clearly how tenderly Thou hast loved them from all eternity, and how great has been Thy mercy in choosing them to enjoy unspeakable blessedness, in having predestined them to see, to praise, and to love Thee for ever.

DENYS THE CARTHUSIAN.

Born in Belgium, about 1402; died at the Charterhouse of Roermond, in 1471.

FOURTH DAY

HEART ATTRACTS HEART

> I will draw them with the cords of Adam, with bands of love. Osee, xi. 4.

"*Videte manus meas et pedes**... *et latus* †—See my hands and feet... and side," adds St. John the Apostle. But why speak of this Wound in His Side, since our Lord did not receive it until after His death, and consequently suffered no pain therefrom ?

In answer to this question, I should observe, in the first place, that the Blessed Virgin and St. John were deeply afflicted by this act of useless cruelty. This accounts for that Apostle alone making special mention of this Wound, and for his being the only one to mention the fact that from the Side of Jesus there came out blood and water. ‡

Secondly, I should say that there was good reason for this Wound, for from the Side of Jesus the Sacraments receive their efficacy ;

* St. Luke, xxiv. 39.
† St. John, xx. 20.
‡ *Ibid.*, xix. 34.

and from the Side of Jesus, sleeping in death on the Cross, the Church was formed, as Eve had been formed from Adam's rib while he was sunk in a mysterious sleep.

Thirdly, I would observe that, before His death, Jesus knew that, after death, He would receive this Wound, and that this knowledge made Him suffer as keenly in anticipation as if His Side had already been pierced. Did not the thought alone of the sufferings of His Passion cause Him such bitter grief in the Garden of Olives, that He shed a sweat of blood ?

See My Hands, My Feet and My Side, that is to say, see the deep Wounds to be found there. This invitation contains an important lesson. Here is what we may learn from it :—

Has our love for our Lord Jesus Christ grown cold ? Let us look at His Side, pierced and open for us, and suddenly the fire of love will be kindled again in our soul, for *this opened Heart must needs inflame with love* the soul that contemplates It. Should courage fail us when we have some work to do, let us look at the wounded Hands of Jesus. Should we feel weak when we have afflictions to bear, let us contemplate the Feet of Jesus, pierced with nails and bathed in blood. Yes, let us look at those Feet which support the weight of the whole Body.

For this reason the Holy Ghost says to us in

the Canticle : "Come, O my dove, into the clefts of the rock,"* come into the Wounds of Jesus Christ. There you can repose without fear, for no enemy will dare to pursue you into this retreat. Let us take refuge with the same motive in the Wounds of Jesus Christ at the hour of our death. Nothing could be more beneficial for us. Let the Wounds of Jesus be our dwelling-place. Let us mark the threshold and the posts of the door with the Blood of the true Paschal Lamb, and the destroying Angel, seeing this Divine Blood, will not strike us.

DOM JAMES OF CLUSA.

Mitred Abbot of the Cistercian Order, afterwards a Carthusian at Erfurt. Died in 1466.

* Cant. i. 13, 14.

FIFTH DAY

THE HEART OF JESUS THE CITY OF REFUGE

Be thou unto me a house of refuge. Ps. xxx. 3.

O Lord Jesus Christ, inexhaustible fountain of love and of grace, I praise and thank Thee for the Wound of Thy most holy Side, received after Thy death ; for then, O Saint of saints, was Thy right Side so deeply pierced by the soldier's spear, that the point of the iron penetrated through Thy Breast even to the midst of Thy tender Heart, and from this large Wound began to flow for us the healing stream of blood and water which fertilizes the earth and saves the world. O beneficent and wonderful shedding of blood from the Side of Jesus slumbering on the Cross in the sleep of death for the redemption of the human race ! O most pure and sweet stream of water, coming from our Saviour's Breast to wash away all our stains !

Moses, in the desert, struck the rock, and there came out a refreshing water intended simply for the use and comfort of the people of Israel and their flocks ; but when the fearless soldier Longinus with his sturdy hand struck

the rock with the spear, that is to say, when he cleft the right Side of Christ, there came out, then and evermore, a mysterious fountain of water and of blood from which our chaste Mother, the holy Catholic Church, draws her saving Sacraments. Eve was called the mother of all the living, and was formed from a rib of her husband, Adam. The holy Church militant is called the mother of all who are living by faith, and she is formed from the Side of Christ her Spouse.

O great, precious and loving Wound of my Saviour, thou art deeper than all the others, and opened so wide that the faithful can enter in! O Wound from which flow unlimited and endless blessings, Wound of the Side inflicted the last, but become nevertheless the most celebrated! Whosoever drinks deeply from the holy and Divine source of this Wound, or takes even a few drops, will forget all his ills, will be set free from the thirst for fleeting and and vile pleasures, will be inflamed with the love of eternal and heavenly things, and filled with the unutterable sweetness of the Holy Spirit. Then will flow into his soul "a fountain of water springing up into life everlasting." *

Enter, O my soul, enter into the right Side of Thy crucified Lord. Enter through this

* St John, iv. 14.

blessed Wound into the centre of the all-loving Heart of Jesus, pierced through and through out of love for thee. Take thy rest in the clefts of the Rock sheltered from the tempests of the world. Enter into thy God! Covered with herbage and fragrant flowers, the path of life lies open before thee. This is the way of salvation, the bridge leading to Heaven.

The Heart of Jesus is the city of refuge in which we are safe from the pursuit of the enemy. It is the city of refuge which defends us from the wrath of an angry Judge. This Heart is the inexhaustible fountain of the oil of mercy for truly penitent sinners. This Heart is the source of the Divine river springing up in the midst of Paradise to water the surface of the earth, to quench the thirst of the dry and barren human heart, to wash away sin, to extinguish the unholy fires of concupiscence, to regulate the flights of the imagination and to allay the fierceness of anger. Draw near then and take the draught of love from this fountain of the Saviour, in order that thou mayest no longer live to thyself, but in Him Who was crucified for thee. Give thy heart to Him, for He has opened His Heart to thee. Give not thy heart to the world, but to Christ thy Lord. Give it not to vain wordly wisdom, but to the eternal Wisdom. Where canst thou rest more peacefully, dwell more securely, or sleep more

sweetly than in the Wounds of Christ crucified for thee ?

O all-glorious and most amiable Jesus, Creator of the mysterious and invisible world of grace, Thou guest of loving hearts, crucified example of souls crushed under the weight of the cross, Thou Who containest all the riches and all the gifts of Heaven ; Jesus our King, Saviour of the faithful, Who hast willed that Thy holy Side should be opened by the point of a ruthless lance, I humbly and fervently beseech Thee to open to me the doors of Thy mercy, and suffer me to enter through the large Wound of Thy adorable and most holy Side, into Thy infinitely loving Heart, so that my heart may be united to Thy Heart by an indissoluble bond of love. Wound my heart with Thy love. Let the soldier's spear penetrate my breast. Let my heart be opened to Thee alone and closed to the world and the devil. Protect my heart, and arm it against the assaults of its enemies by the sign of Thy holy Cross.

Amen.

ANONYMOUS CARTHUSIAN OF NUREMBERG.

From a work printed in old German at Nuremberg, by Hochfeder (1480).

SIXTH DAY

THE HEART OF JESUS CANNOT REFUSE ANYTHING

Hath he not also, with him, given us all things?
Rom. viii. 32

BEHOLD and see, says our Lord Jesus Christ, what a painful position I am in upon the Cross. My Arms are extended in order to be always able to receive and embrace thee each time thou comest to Me. My Feet are nailed, that thou mayest know that I cannot, will not be parted from thee. My Hands, since they are pierced through and through, show thee that it would be impossible for them, even when closed, to withold the favours thou desirest from Me. But understand that it is not the nails that fasten Me to the Cross and keep Me there, but My love. I have loved thee from all eternity, and will love thee eternally if on thy side thou never ceasest to love Me. I will never forget thee. Deeply, carefully, and lovingly have I written thee in the Wounds of My Feet and Hands. I have even gone further. As though I were not satisfied with this, I have had My

Side pierced by a soldier's spear in order to open wide for thee the entrance to My Heart, and to show thee how great was the love which led Me to die for thee.

Lastly, desiring more easily to attract and keep thee close to Me by the bonds of love, I have caused Blood and Water to flow from My Side after death. Blood to pay thy ransom, Water to wash away thy sins. In this way, by virtue of the Sacraments contained in this Blood and this Water, I have set thee free and renewed thy innocence.

DOM HENRY ARNOLDI.

Prior of the Carthusians of Basle.
Died in 1487.

SEVENTH DAY

The Soul in the Heart of Jesus

He that abideth in me, and
I in him... St. John, xv, 5.

"Arise (O soul) my love, my beautiful one, and come, my dove." * *Arise* that is to say, raise thyself up more and more, *My love,* by perfect charity, a virtue which united to holy prudence, makes thee beautiful in My sight. *And come, My dove.* Come with an upright intention that seeks not itself, but only My honour and My love. Come, my dove, do not hover about at random, but come in the clefts of the rock, in the hollow places of the wall " † (of dry stones).

The Rock is Jesus Christ Himself ; the holes therein are His Wounds, some of them large and others small, but very numerous. The wall spoken of here *(maceria)* is an enclosure or wall of dry stones, erected for the protection of the vines. This stone wall, without cement, is a symbol of Christ. He is composed of a

* Cant. ii. 13.
† *Ibid.* 14.

body and a soul. His soul has all its faculties, His Body all its organs ; but there is not mingled with them a mortar made of earth and mire, for in Christ there is no attachment to earthly things. This mystical wall shields the Vine, that is the holy Church, from the attacks of evil spirits. The Tower of Babel was built with cement, but the new and heavenly Jerusalem is built simply with square stones. As to this carvern, or hollow place in the symbolic wall *(caverna maceriœ),* it is the opening in our Lord's Side.

The soul that would rise and ascend to its Well-beloved when pursued by the kites, vultures and other birds of prey, figures of evil spirits, should fly away as a timid dove, and take refuge in the clefts in the rock, namely in the Wounds of Jesus Christ, and above all in the hollow place, that is to say, in the Wound of the Side of Jesus and in His Heart. There she has nothing more to dread. If she builds her nest in the Heart of Jesus, if she there deposits her good works, there finds shelter, there rests and takes her sleep, the spirits of evil will never attempt to set their snares for her. They dare not draw near to the Wounds and the Heart of Jesus. That is why St. Augustine exclaims in his Manual: "In all my afflictions, I have found no remedy more efficacious than the Wounds of Jesus.

In these Wounds I sleep in peace and repose without fear. A soldier has opened for me the Side of Jesus ; I have entered there, and there I take my rest."

O my beloved Jesus, how Thou hast loved me ! Thou hast consented to have innumerable holes dug in this hard Rock which is Thy Body —holes in the depths of which I can hide myself ! Yea more, Thou hast opened to me Thy Heart, that I may enter there at will. And so that I may be able more securely to come to Thee through Thy Passion and Thy Wounds, Thou dost stretch out Thine arms and hasten to meet me, always ready to receive me as the hen gathers her little ones under her wings. Thou desirest me to come. Thou givest me this invitation : *Veni, amica mea,* soul that art My love, come, O dove, enter into my Wounds and into the hollow of my Heart. By this way thou canst without difficulty come unto Me, not by any other.

DOM NICHOLAS KEMPF.

Born at Strasburg, in 1393.
Carthusian in Austria.

EIGHTH DAY

THE HEART OF JESUS IS THE BOOK OF DIVINE LOVE

> **Eat this book..., and I did eat it : and it was sweet as honey in my mouth. Ezech. iii. 1, 3.**

"GO forth, ye daughters of Sion, and see (the King)... in the day of the joy of his heart." * Carthusian soul, daughter of contemplation, come out of thyself, and behold Jesus crowned in the day of the joy of His Heart. The heart rejoices when its desires are fulfilled. And what does the Heart of Jesus desire? It desires our salvation, and finds Its happiness therein.

Our Lord has given us many proofs of the truth of His Resurrection in order to increase our faith and kindle our love. One of these is His having appeared to the disciples bearing the scars of His five Wounds. By this He has made known to us His love. See, He said, My Feet, My Hands and My Side ; read in My Wounds, learn and understand how great is My love for you.

* Cant. iii. 11.

This mystic book—which is no other than Jesus Himself—is printed with the most precious Blood of a God, and the types employed are the Saviour's Wounds. Now Jesus gives the perusal of this book especially to His Carthusians. He wishes us to be the servants of His private apartments, and the interpreters of His most secret thoughts. He would have us Carthusians always in His presence, and chiefly occupied in reading this book of the Saviour's Wounds.

Yes! read Jesus, relish this reading; and in each of the five Wounds read the incentive to and the means of leading a new life.

The scars of our Redeemer's Feet tell us to trample under foot all that is human and earthly, so that we may love only those things which He loves.

The Wounds of the Hands of Jesus show us how He has acted. With one hand He took up obedience, and with the other patience. He worked for our salvation, "becoming obedient unto death: even to the death of the cross." *

In the Wound of the Side, which leads us to the Heart of Jesus, and is the outward representation of the Wound of that Heart, read the love of Jesus, a love that can never be surpassed by any other love. It is only in beholding

* Philipp. ii. 8.

this Wound of the Heart that you will realize the great love of God for you, and see how much Jesus has loved you, since He has given His life for us poor sinners.

Jesus risen shows to us this mortal Wound of His Heart. You who read there, profit thereby, and love Jesus with all your heart.

DOM PETER BLŒMENVENNA.

Prior of the Carthusians of Cologne
from 1506 to 1536.

NINTH DAY

How to honour the Heart of Jesus

Burn my reins and my heart. Ps. xxv. 2.

JESUS *to the faithful soul.*—Christian Soul, I will teach thee how to honour My Wounds, particularly that of My Divine Heart which was wounded for love of Thee. After my Resurrection, I showed the Wounds of My Hands, My Feet and My Side to My Apostles, saying to them : See, handle, look at Me carefully. They did so without delay. Imitate them. If thou wouldst touch, in spirit, the Wound of My Side, consider with deep gratitude the love of My Heart, which has led Me to choose thee from all eternity to be My child and the inheritor of my kingdom. Think also of the innumerable graces with which I have unceasingly prevented thee, and how at this present time, notwithstanding thy very great ingratitude, I bestow many favours upon Thee.

Then draw nigh to My Heart which loves thee so much, and has been wounded for thy sake. Salute It three times in thanksgiving

for the abundant graces which I have poured out from all eternity, or do now, or ever shall pour out, with a love beyond measure, into the souls of all the elect. Thank Me also for having caused to spring from the life-giving Wound of My Heart the most precious Blood, which fills souls with sweetness and enriches them with all heavenly gifts.

Afterwards, offer Me this prayer : Lord of infinite mercy, through this Wound of intense love, through this Wound so great that it can contain the earth, the heavens, and all that is therein, I unite my love to Thy Divine love, in order that, in this way and by it, my love may be made perfect, may lose itself in Thine, and be blended with it as two metals liquefied by fire and mixed together form but one. May our two wills become only one, or rather, may mine be wholly united to and always in perfect conformity with Thine. Into the burning furnace of Thy Heart, into this Wound of love, I cast my affections, my inclinations, my thoughts, and my desires, that all that is covered with rust and defilement, all that is imperfect and in disorder, may be destroyed by the flames. Then will my heart, all cleansed and renewed, be wholly consumed in Thee and for Thee.

Contemplate next, Christian soul, the Wound which My Heart received ; and kneeling before

this Heart opened by the point of the spear, pray thus :—

O most sweet Jesus, most loving Lord, through Thy pierced Heart I beseech Thee so to pierce my heart with Thy love that it may no longer cling to eartly things, but may be possessed by thy Divine power. Wound my heart with tenderness, O sweet Saviour, so that in this wound all my affections may be united, and become wholly attached to Thee.

Now, Christian soul, I wish thee to know that, when I give thee this wound of love, thou wilt need (as for all wounds) water, ointment, and bandages. The water of devotion will cleanse the corruption of thy sins ; and this devotion will spring up from continual contemplation of My loving Heart, suffering and wounded for thee upon the Cross. Charity will be the ointment ; for charity produces fervour, and fervour spreads over all a sweetness beyond compare. Charity will also obtain for thee the bandage for thy wound ; for love is mighty, and it will endue thee with strength sufficient to bind thyself to Me by a tie which cannot be broken.

Consider further, O My daughter, that two salutary streams have flowed from My most loving Heart. The former is a stream of Blood, the latter a stream of Water. The stream of Blood brings to thee all the wealth of My

burning love ; the fountain of Water purifies thee, refreshes thy soul, and extinguishes in thee the fire of evil passions. May thy heart then be opened to receive and drink the Blood of the just Abel, which cries out efficaciously, and intercedes for thee ! In My loving Wounds the sinner finds a sure refuge as in an impregnable fortress. My Wounds make known to him the greatness of My mercy. For this reason My Breast and My Heart were opened on the right side, where was the penitent thief, and not on the left side. My Wounds can obtain for thee everything that thou desirest or standest in need of. Open then, My daughter, with the key of love, the casket in which all heavenly treasures are enclosed, that is to say, My Divine Heart, and if temptations assail thee like so many robbers, have recourse to the arsenal of My most sweet Heart. Excellent and well-tempered weapons will be found therein.

My Wounds all speak of meekness, kindness, gentleness, and charity. They will tell thee how sweet, amiable and tender I am. They will teach thee how great is the love with which I am consumed. It would not be enough for My Heart to be inwardly all on fire with love. The flames must needs escape, and spread themselves abroad. The divine fire made a breach, through which it came out impetuously and penetrated into the hearts of

men. My Heart was opened in order that pious souls might, like gentle doves, find their dwelling place in the clefts of the mystical Rock. Have I not kindly invited them by these words : *Veni, columba mea, in foraminibus petræ ?* * This is what I wished faithful souls to understand when I commanded My servant Noe to make a window or opening in the right side of the ark. The dove entered by that window, and was thus preserved from the waters of the flood.

Come ! arise, My daughter and My dove ; place thy heart upon the Wound of My Side ; taste of my unspeakable sweetness, and draw from My Heart the healing waters of grace.

LANSPERGIUS.

Carthusian of Cologne. Born in 1489, died in 1539.

* Cant. ii. 14.

TENTH DAY

The Heart of Jesus the Centre and Resting-Place of Hearts

My heart shall be there always
III. Kings, ix. 3.

O Lord Jesus, Thy odours, more penetrating than all the perfumes of earth, sweetly caress my senses now that they are set free from all desire for sensual and wordly enjoyments. Thy fragrance draws me after Thee with delightful force. It attracts me to Thee and into Thee. I throw off the weight of earthly affections, and I hasten to come unto Thee. I build my nest on the altar of Thy Heart, and deposit there the offspring of my soul, namely my works, my words, and my thoughts. I cast them into Thee, and Thou wilt sustain them. On the altar of Thy Heart, I find a safe haven, the tranquillity of which rough winds can never disturb. Yes, I find in Thy Heart a resting-place, sheltered from the storm ; and there do I experience pure delights which neither grow distasteful nor are liable to change. I find in Thy Heart a profound peace that cannot be troubled by discord, a joy that no sadness can ever alter, an unclouded happiness, an unspeak-

able sweetness, a serene and perfect blessedness. In Thy Heart I find the beginning of every good thing, the fountain-head of all sweetness and all holy joy.

From Thy Heart, O God, Who art goodness itself, proceeds all happiness, sweetness, quietness, joy, peace, gladness, beatitude—in a word, all good gifts. They proceed from it, as from their only and inexhaustible source, to pass then into the hearts of all Thy children, who are the holy Angels and men. And what good could exist, and how could it be *good,* if it came not from Thee, O Lord, the true, the supreme, the only Good ? Ah ! how good it is to draw all that is good from this never failing fountain of the Sacred Heart ! How good it is to be inebriated from this source of the most chaste and sweet enjoyments, from this stream which pours from its bosom an impetuous torrent of the holiest and purest pleasures ! How perfect, how delightful and incomparable is the fragrance of the precious perfumes of Thy virtues, O my Jesus ! It invites me to enter the sanctuary of Thy Sacred Heart. It attracts those whom it invites ; it leads those whom it attracts, and deceives not those whom it leads. On the contrary, it fortifies them, so that henceforth they can without peril rest from their labours in the peace of Thy Heart.

LANSPERGIUS.

ELEVENTH DAY

BEHOLD THIS HEART WHICH HAS SO MUCH LOVED MEN

I also have a heart as well as you. Job, xii. 3.

IN order to manifest more clearly His infinite love, Jesus has opened to us His Heart. It is to make us understand that all He has endured for us, He has endured just on account of the love with which His Heart was filled. After showing to us the pains suffered in His Body, Jesus wishes us also to see the love of His most merciful, most faithful, most loving Heart, which inspired Him with the desire and the necessity of suffering for us.

Again, He has opened to us His Heart in order that we may have a place of refuge in temptation, of consolation in sadness, of protection in trial, of safety in adversity, and of light in doubt. Indeed, to all who enter into this most beneficial Wound of His Heart, Jesus gives the sweetness of holy love, with salvation and eternal happiness.

This Wound of the Sacred Heart of Jesus

teaches us to pray unceasingly that our hearts may be so pierced with the spear of charity, that tears of compunction and of divine love may be as a river always flowing in our souls.

The Wound of the Side, *which is the Wound of the Heart,* therefore makes known to us the warm-hearted charity of Jesus Christ, a love which sheds an ineffable radiance over all His actions, all His words, and all His sufferings, filling them with unspeakable sweetness.

O most sweet Jesus, in Heaven shall I find my delight in Thy most sweet Heart! How great, immeasurable, inexplicable and incomprehensible is the joy of the elect who read in this most perfect book of Thy Heart the infinite love Thou hast for them. They understand the fulness of Thy unfailing charity, which nothing can ever weaken, nothing ever destroy. Oh! how happy, and blessed is the mind to which Thou revealest so clearly and so unconstrainedly the secrets of Thy most sweet Heart! I will fall asleep in the Heart of Jesus, the source of supreme and true peace, the fountain whence springs and flows for my soul the endless tranquillity which will set me free for ever from the trials and sorrows of this life. And since I must so soon leave this world, I will place in Jesus my desires, my thoughts and affections, by entering into His tender and loving Heart. There I will hide myself as in

a sepulchre, and will rest in a sweet sleep. When, at length, I breathe my last, I will place my heart in His opened Side ; I will confide my heart to His Heart.

LANSPERGIUS.

TWELFTH DAY

What the Heart of Jesus teaches us

He showed them his hands, and his side.
St. John, xx. 20.

Videte manus et pedes... ; et ostendit eis latus.

See and read in this book of life what I have done for you, says our Lord, look at the many lessons I have taught you. See My Feet, My Hands, and My Side. Behold this open book, of My Wounds, this book of the new Testament. My five Wounds are like the five books of Moses. You read therein what I have done for you, and what you should do for Me in return.

It is not enough, dear Brothers, to read these touching words of our Lord, we should carefully consider what is written in His five Wounds. The Wound of the Side, that is to say the *Wound of the Heart,* teaches us how great is the tender love of Jesus Christ. This love has imparted unspeakable radiancy and incomparable sweetness to all that He has said and done and suffered for us. The love of Jesus

is very fervent and very deep. It is poured out on all men, even on those who are ungrateful and are His enemies ; and this love has chosen the Wound of the Sacred Heart for its dwelling. No one was able to take away our Lord's life, but love conquered Him and constrained Him to deliver Himself up to death for us. Yet even death could not make His love to cease. Why indeed was His Heart opened with a spear after death, if not to point out to us this love, which determined Him to endure so many pains and such deep suffering for our sake ?

And after His Resurrection, did Jesus say to His Apostles : Go and avenge Me ? No, He said : Go ye, preach to every creature, and those that believe, baptize. * Baptize them with the Water which issued from My Side, which flowed from My Heart !

Therefore, dear Brothers, when your mind is filled with dangerous thoughts and evil inclinations, when you sigh under the weight of trouble, sadness and affliction, take refuge in the Wounds of Jesus, above all in that which opens to you the door of His Heart. Hide yourself in His Heart, cast yourself into It, cling to It ; and the remembrance of so much loving kindness will make you forget your

* St. Matth., xxviii. 19 ; St. Mark, xvi. 15, 16.

sorrows and your sufferings. If you would prove the efficacy of the divine remedy which I recommend, try for yourselves, and you will not regret it.

LANSPERGIUS.

THIRTEENTH DAY

The Heart of Jesus is a Sure Refuge

Be thou unto me a place of strength. Ps. lxx. 3.

THE Wound of the Heart of Jesus is for every one a sure refuge in all troubles. In every sorrow and affliction have recourse to this wounded Heart. Should pleasures entice you, or sadness overwhelm you, be not afraid, for there is a place of safety for you in the opened Heart of Jesus. Enter in, and there take refuge. The tempter cannot penetrate there. Evil cannot approach this sacred dwelling. In this inviolable sanctuary you can rest in peace.

Cast all your sins into this Wound, that through the loving kindness of Jesus Christ, they may be blotted out and destroyed. Hide your good works there, in order that the holiness of Jesus may keep and defend them. Bring into this Divine Heart all the gifts you have received from God, so that, under the protection of Jesus, they may become still greater. Learn to dwell in this Wound of the Side and the Heart of Jesus. If your soul is

His friend and mystic spouse, where can it find a more noble, a more salutary, or a sweeter resting-place than in the Heart of Jesus? If your soul is like a dove, here is the place for it to build its nest. If you have chosen to be like a lonely sparrow, what retreat wherein to lead a life of solitude, retired from all, can be better suited to you than the Heart of Jesus? If your soul is like a turtle-dove, if it sighs after God by its chaste desires, behold the place of its repose, the open Heart of Jesus Christ. If you hunger, there you will find the manna which will nourish you; if you thirst, there is the fountain of the Saviour at which you can drink abundantly. Yes, the Heart of Jesus is the river that came out of the midst of the earthly paradise; it flows into the hearts of all who are devoted to Him; it waters and fertilizes the whole earth. The Heart of Jesus is the door of the ark, through which those come in who will escape the flood. Enter then, and dwell in this Wound, contemplating like a dove the Passion, the mercy, and the love of Jesus.

LANSPERGIUS.

FOURTEENTH DAY

THE WATER AND THE BLOOD

There came out Blood and Water. St. John, xix. 34.

BLOOD and Water! The Blood of Jesus flowed for the seventh time when the spear opened His Side. The Sacraments of the Church, especially Baptism and Penance, receive their efficacy from this Blood and Water which gushed out from the Heart of Jesus. Our Divine Master suffered His Side to be opened and His Heart to be pierced as though He would say to us: I have shed the Blood that was in all My members, and now I give the rest, even to the last drop. Having given up My Body to torments and My Soul to death, there is nothing more that I can do, unless it be to open My Heart which has loved you so much, so that you may not only draw near to Me by coming to the Cross, but may also enter, through this Wound, into My Heart.

No one could take away His life, but love triumphed and forced Him to deliver Himself up to death. Nor was death itself able to put an end to His love towards us. Why, indeed

did He allow His Heart to be opened by a spear after His death, if not that there might be in Him a door opened wide whereby whosoever will may easily enter in ? Through this Wound of His Heart, Jesus would also make known to us that love was the sole motive of His actions during His mortal life. Finally, do not these drops of Blood and Water coming from His Heart—where they had remained after His death, but which He would yet shed for us—show us that when Jesus was acting in our interest, He did not refuse us anything whatever ?

O my beloved Brothers, let us meditate on the five virtues which our Saviour's five Wounds reveal to us, and let us ask for these virtues, which are humility, poverty, obedience, patience, and charity. I might say six virtues, for the Wound of the Heart teaches us that, in receiving it, Jesus practised two virtues. From the other Wounds there came out Blood only, but from the Heart there flowed both Blood and Water. In the Blood I see boundless love, and in the Water the symbol of the purity of Jesus, Who is the Lamb without spot, the reflection of the eternal Light, the splendour and glory of the Father, to Whom be all praise, honour, glory, and thanksgiving.

LANSPERGIUS.

FIFTEENTH DAY

COME TO THE HEART OF JESUS

... and put my hand into his side. St. John, xx. 25.

LIFT up your heart and your mind as often as possible, and cast them into the amiable Heart of Jesus, into this Heart which is indeed divine, since, according to the Apostle, "In him dwelleth all the fulness of the Godhead corporally," * and because it is through this same Heart that we can all have access to the heavenly Father. †

Practise interior recollection, and enter in spirit into the Heart of Him Who said: "Come to me, all you that labour, and are burdened, and I will refresh you." ‡

The Heart of Jesus contains all virtues in their highest perfection. There we find mercy, justice, peace, grace, salvation, the fountain of life, perfect consolation, and the true Light which enlighteneth all men, especially those who there seek for help in their trials and necessities.

* Coloss. ii. 9.
† Eph. ii. 18.
‡ St. Matth. xi. 28.

In short, we receive all that we can desire from this Heart, and every blessing or grace bestowed upon us comes from It. It is a furnace of Divine love burning with the fire of the Holy Ghost. It cleanses, kindles, and changes into Itself all those who desire to be united to It. In a word, It is in this adorable Heart that all the treasures of wisdom and knowledge are hidden.*

Keep yourself then close to this Divine Heart, so that neither place, nor society, nor circumstances, may hinder you from hastening thither as to a haven of refuge where you will find nothing but love and fidelity ; for though the hearts of men may deceive or forsake you, and be wanting in sympathy, it is certain that the Heart of Jesus will never prove inconstant. Jesus is too faithful and has too great a love for you not to keep you in remembrance ; and the pains He has endured for you prevent His forgetting anything that will complete the work of your salvation.

LANSPERGIUS.

* Coloss. ii. 3.

SIXTEENTH DAY

WHEREFORE THIS OPEN HEART ?

What are these wounds ?
Zach. xiii. 6.

AT the request of the Jews, some soldiers climbed the hill of Calvary to break the legs of the three men hanging on the crosses. Having broken the legs of the two thieves, they came to Jesus and found that He was already dead. They were thinking of going away, when one of them opened the Side of Jesus with his spear, and immediately there came out Blood and Water.

The Saviour did not feel this grievous wound, which was a new and last outrage added to so many others. The spear smote but the dead Body of Jesus, while it penetrated into the soul and heart of Mary. "And he that saw it hath given testimony : and his testimony is true." * Now, all this took place that the oracle of Holy Scripture might be fulfilled : *"Videbunt in quem transfixerunt*—They shall look on him whom they pierced." †

* St. John, xix. 35.
† *Ibid.* 37.

This Wound in the Side of Jesus was so large that after His Resurrection the Apostle St. Thomas was able to put his whole hand into it; and at the same time it was so deep that it reached to the Heart. It is, in fact, the conviction of all devout souls, that the soldier's spear touched the Sacred Heart, and wounded It.

Jesus allowed His Heart to be opened in order to give us a proof of His infinite love, and to make us understand that the sole cause of His sufferings was the charity which filled His Divine Heart. It is easy to see with what tortures the Body of Jesus was racked: our Redeemer wishes us also to see the love of His most merciful, most faithful, and most amiable Heart, for this love is the source of all that He has done and suffered for us, and of all the favours that He has bestowed upon mankind.

Jesus has moreover opened for us His Heart so as to afford us a refuge in temptation, solace in the midst of suffering, help in times of persecution, shelter in adversity, light in hours of anxiety, and joy to those who love Him; in a word, to give happiness, salvation, and endless felicity to those who enter into this most beneficent Wound of His Sacred Heart.

This Wound of the Heart of my God is the gate of Paradise, the entrance to life, and the fountain of grace. The Heart of Jesus shall be

my dwelling place, my bulwark, and my stronghold. In all temptations, let us not engage in open combat, but begin by going into the Heart of Jesus. From there we will fight. To remain far from this Wound, is to give up all hope of gaining the victory. It is gained by retiring into this citadel, which is so strong that no enemy can ever take it by storm.

LANSPERGIUS.

SEVENTEENTH DAY

GIVE HIM YOUR HEART

My son, give me thy heart.
Prov. xxiii. 26.

GOD desires your heart more then anything else. Has He not indeed said : " My son, GIVE me thy heart ? " Notice that God wants you to *give* Him your heart, and not merely to *lend* it. He would be its real and permanent owner. He wishes to dwell there and to possess it, not for a certain time, but for ever, not as guest only, but as its Master and its Lord. He would be the sole proprietor of your heart, in order that the homage, praise, submission to His will, and thanksgiving, which you offer Him, may come from your heart ; for the heart is the source of all good, as of all evil, and God claims your heart because He wishes you to be wholly His. It is not surprising that He should claim you wholly, since He has first given Himself wholly to you. He then who gives his whole heart to God gives himself wholly to God. But to offer it to the Lord only from time to time, when we please,

and to take it back again as soon as we like, is not giving, but lending it.

God desires you to give Him your heart, and not to be content with letting Him have it on hire. To hire out one's heart, is to offer it to God with a view to temporal reward. You who act from so ungenerous a motive, listen to these words of the holy Gospel; they apply to you: "*Receperunt mercedem suam*—they have (already) received their reward." * If you serve the Lord from worldly interests, for reasons of health, or through vainglory, you hire out your heart, offering it to Him only on account of the reward which you expect.

Neither will God have you *sell* Him your heart. Those who serve God solely for the sake of Heaven and its rewards, sell Him their hearts. Without doubt, the happiness of Heaven is no other than God Himself, yet this kind of love and this exclusive desire of reward are too imperfect, for it is above all in your own interest that you long for this blessing that will make you happy. In the enjoyment of Heaven, you see but a life without sadness or sorrow, wherein all joys and consolations abound, and which is shielded from anxiety and from everything distasteful. If this is the motive that leads you to love and wish for Heaven, if you serve God only to procure these benefits, you sell your heart, since you would

not serve Him if you did not hope by this means to obtain everlasting happiness. Truly such a love seeks itself too much ! Wherefore the Lord wants you to *give* Him your heart, and to give it to Him so completely that you will (if possible) wish never to receive anything in return. It is not for yourself, but chiefly for God that you should serve Him, in order that, all-perfect as He is in Himself, He may receive praise and honour from you. Give then your heart to God. It is not right, honourable, or profitable for you to give your heart to anything that is not God, for to Him alone we owe all that we are, and He wishes for nothing but the heart. When He possesses it, He is content.

Oh that so many men, who throw away their hearts upon I know not what, would give them at last to their good Master, who is their best friend, their Saviour, and their God !

LANSPERGIUS.

☘

EIGHTEENTH DAY

GRA1. 'UDE TO THE HEART OF JESUS

I will praise thee, O Lord,
with my whole heart.
Ps. cx. 1.

THOU, most sweet Jesus, art my only love, my salvation, and my consolation. O most faithful friend of men, my Creator and my Redeemer, the light of my heart, the repose of my mind, and the remedy of my soul, I adore Thee. Thou Divine Reconciler of men, most loving advocate of sinners, Who givest comfort to the afflicted, relief to those who labour, and to the just their reward, I adore Thee. O Jesus, Victim well-pleasing in the sight of the Lord, Victim all-powerful with God, Thou art the Peace-offering whose odour of sweetness has mercifully inclined towards us God the Father, who dwelleth in the highest Heaven. Thou hast compelled Him to look on us with loving kindness and pity, to take us into His favour, and to make us inheritors of His kingdom. O most merciful Jesus, I praise Thee, bless Thee, and give Thee glory for Thy infinite, inexhaustible and overflowing compassion towards us. It was not enough for Thee to be our Lord, our

Creator, and our Protector, Thou wouldst become also our Redeemer, our brother, and our fellow exile ! Thou hast been pleased to take our human nature, to share our weakness and poverty, and even to submit to the law of death. This is why, during thirty-three years, Thou hast laboured and suffered so much in order to procure our salvation. O most compassionate Jesus, how often hast Thou been broken down with fatigue in consequence of Thy journeys ! How often hast Thou suffered from heat, cold, thirst, hunger and poverty ! How often hast Thou been despised, insulted or reproached ! And—what is more wonderful than all—Thou hast finally yielded up Thy soul to the most ignominious and bitter death for us who were Thine enemies !

Yet all these signs of love, and the great benefits bestowed upon us vile and ungrateful creatures, did not satisfy Thy inconceivable charity. During thirty-three years Thou wast loaded with sufferings and ignominy ; but, to atone fully in our stead, there was yet one thing more that Thou wouldst do, after Thy death, in submitting to a last outrage, when Thou dist permit a cruel and insolent soldier to pierce Thy most tender Heart, already wounded with the dart of Thy love. But why didst Thou wish Thy Heart to be thus rent by a dreadful Wound ? Ah ! it was that we might

see all the depth and the breadth of Thine infinite love, and learn with what charity Thou didst suffer for our sake. Thou wouldst teach us that all Thine actions were animated by the most perfect charity. Thy holy Body had been broken and bruised for us, and Thou hadst offered It to God as a living Sacrifice, pure and acceptable in His sight. It was difficult for Thee to prove more clearly or more perfectly Thy mighty love for us. Thou wouldst however open the sanctuary of love itself, and disclose the mystic casket which contains this treasure, by opening to us Thy Heart, in order to enable us to see with our own eyes whence came all that Thou hadst done for us. In reserving nothing for Thyself, in giving us all, even Thy Heart, does it not seem as though Thou wouldst say to each one of us, whose ingratitude and coldness, alas ! Thou knewest : Behold, O man, and see all that I have done, all that I have suffered for thy salvation. Thou wast Our enemy, and I have restored thee to My Father's favour. Thou didst wander at random like a lost sheep ; I sought thee long, with much trouble and weariness, and when at last I found thee, I carried thee in Mine Arms, and brought thee back to the heavenly fold. I bent My Head that it might be crowned with thorns. I held out My Hands and Feet to be pierced with nails. Patiently I suffered the

torture of scourging. I shed My Blood even to the last drop ; and My Heart was so inflamed with love of thee, that I was lacerated and bruised internally as well as externally. Finally, I gave up to death My Soul that I loved, and thus consummated, by My perfect and complete obedience, the work of thy salvation. After that, what can there still be to do ? I have nothing more to offer thee. Thou seest well that My love for thee was strong as death, and My love makes Me wish thee to draw near to Me, and unite thyself to Me by love. Yet thou goest far away, and dost separate thyself from Me. Child of Adam, callous soul, if all I have already done is not enough to melt thy frozen heart, and make a deep impression on thee, accept My Heart in addition to all I have given thee, and understand what It is. Receive the Blood which flows from It. If I could do anything more and thou hadst the right to demand it, I should be quite willing to offer it to thee. Answer Me, what dost thou still require ? Point out to Me what will be able to move, to convert thee, to decide thee to love Me, and most certainly I will not refuse to grant it.

LANSPERGIUS.

NINETEENTH DAY

GRATITUDE TO THE HEART OF JESUS

What shall I render to the Lord? Ps. cxv. 12.

Reply of the faithful soul.—If it were in my power, I would return Thee unceasing acts of thanksgiving, and they would still be too little to praise Thee for Thy boundless love. O my God, my Father and my Saviour, I adore and praise Thee. I bless Thee for having opened the door of Thy mercy and Thy love to all who sigh under the weight of afflictions of body or of soul, and who desire to come to Thee and take refuge in Thy Heart. In Thy Heart the penitent sinner finds the unfailing remedy which heals the wounds of his soul. The weak find consolation, the tempted a place of safety, and the just their repose. Whosoever wishes it, can find in Thy Heart the most desirable, profitable and enviable abode that can be imagined here on earth. I thank and bless Thee in like manner for having spent Thyself wholly for us worthless creatures;

for having poured out Thy most precious Blood so abundantly ; for having given It all, even to the last drop, to wash away our stains. Again and again I thank Thee ; for all that was Thine, in life and after Thy death, Thou hast offered to God for the redemption of our souls. Thou didst reserve nothing for Thyself. Thou didst become dry and barren as a grape trodden in the wine-press. Most sweet Jesus, through Thy infinitely perfect and boundless love, open to me, I humbly beseech Thee, the door of Thy Heart, the door of life and of mercy. Suffer me to approach this fountain of grace ; send me not away from Thy Heart, since, inspired by love alone, Thou hast made a way to that Heart for all those who seek and desire it. In Thy Sacred Heart I shall be in a sure refuge ; there shall I enjoy unalterable peace ; there shall I fix my dwelling in perfect confidence. There shall I find both repose and riches, there live as a dove in innocence and simplicity ; there will I build my nest. There shall I be sheltered from the angry waves of this world's troubled sea, on which, alas ! I am in very great danger. There shall I dwell without peril, far from my enemies who, like hungry lions, prowl and roar around my soul seeking to devour it.

O most sweet Jesus, enclose all my senses, all the affections of my soul, and all the impulses of my heart in Thy most holy Wounds. Let

me think only of Thee, and contemplate unceasingly Thy blessed Passion. I acknowledge that I need this more than any other creature, seeing that a thousand times a day I go out of myself and no longer take thought of Thee, Who nevertheless dwellest always in the depth of my soul. O ardent love that is never extinguished, would that I burned with this fire Thou hast sent on the earth, and which Thou dost so fervently desire to see kindled in souls! So inflame and consume my poor heart that for the future it may not become chilled by the influence of wordly pleasures, but may burn with Thy love, seek no consolation but in Thee, be insensible to and die to all that is not Thee, and live only for Thee its only life. Let my heart, I beseech Thee, enter through the most precious Wound of Thy sacred Side, even to the midst of Thy infinitely loving Heart, in order that it may be united to that Divine Heart by an indissoluble love, and absorbed and buried therein. Then shall I lose myself in Thee, and live inseparably attached to Thee. A mutual compact will unite us: I shall be in Thee and Thou in me; all that is Thine will be mine, and all that is mine will be Thine for ever.

O Jesus, the delight of my heart, vouchsafe to receive my heart and give me Thine, or at least a heart like unto Thy Heart. If I must

needs retain my own, wound it, pierce it through and through with the all-powerful arrow of Thy love, with the blood-stained dart of Thy sorrowful Passion. This health-giving Wound will cure me, and inasmuch as I am consecrated to Thee, from henceforth, Thou alone wilt direct, defend and possess me. By imitating Thee I shall always do all that is pleasing to Thy Father, and shall love God only. With the help of Thy grace, I will be faithful to Thee, and will keep my soul in spotless purity and deepest humility. May my heart be always open and ready to admit Jesus my well-beloved! May it be closed to the devil, estranged from the world, and dead to itself. May it be protected from the assaults of evil passions by the sign of the holy Cross.

Finally, I humbly beseech Thee, O my Jesus, through Thy most compassionate Heart, to bestow these same favours on my friends living and dead, granting to the former Thy grace and Thy love, and to the latter everlasting repose. Amen.

LANSPERGIUS.

TWENTIETH DAY

THE AGONY OF THE HEART OF JESUS

My heart is become like melting wax. Ps. xxi. 15.

CONSIDER, O my soul, what our Redeemer does when, for the last time, He devotes Himself to the holy exercise of prayer. He withdraws from His disciples into solitude, so that He may the better pour out the bitterness of His Soul before His Father, the one Consoler of those who are in anguish, Who alone is near to hearts in tribulation. At the sight of the torments that await Him, the inferior and sensitive part of His Soul seems for a moment overcome by terror. The Soul of Jesus Christ is filled with such great dread, that for the time He seems to forget what He is and why He came into this world. He prostrates Himself, and beseeches His Father to remove from Him, if possible, this chalice of suffering which He sees in store for Him. Nevertheless, the reasonable part of the Soul fully and freely submits its will to that of God ; but between the inferior and the superior parts, there is so sharp a struggle that our Lord is covered with sweat, a sweat of

blood, wich oozes out in great drops and trickles down to the ground.

O my soul, consider attentively and inwardly contemplate the great agony of the most tender Heart of our Redeemer at this moment. On the one hand, His burning charity urges Him gladly to sacrifice Himself entirely for our salvation ; but on the other, He is seized with horror at the thought of the terrible sufferings He foresees. A frightful combat is waged between love and fear, and His all-loving Heart is so overwhelmed in the struggle, that from His whole Body and its members there springs so abundant a sweat of Blood, that it penetrates His garments and wets the ground on which His Face is bent. Tell me, O my soul, hast thou ever seen a man so crushed under the weight of affliction and enduring so great an agony that he sweated blood ? No, never has it been known for any one to be reduced to this extremity. Only our Lord Jesus Christ, Who for our souls has become a true spouse of blood, has suffered this ! Gather up these drops of a Blood so precious ; place them on thy heart, which is so hard ; and their efficacy will soften it, and inflame it with love.

O heavenly Father, dost Thou not see the anguish of Thy Son ? Is not Thy just anger allayed by all the sorrows that break His Heart ?

O my Jesus, my sweet Jesus! Thou hast sacrificed Thyself in my stead, and hast most willingly suffered the divine wrath and vengeance, which should be cast on me, to fall on Thee! O good Lord Jesus Christ, what more couldst Thou have done for me? Love took such full possession of Thy Heart that It was induced to drink the bitter chalice of Thy Passion, even before Thy enemies came to torture Thee and to deliver Thee up to death. Yes, long before they put Thee to death, Thou didst suffer an interior death through the excessive sadness that oppressed Thy Heart. So ardent was Thy thirst to work out our salvation, that Thou didst Thyself perform all that was in Thy power in order to procure it, leaving to Thy enemies only what Thou couldst not do Thyself. What heart then, were it a heart of stone, would not be kindled by the fire of Thy Heart, which burns with the most intensive love?

Make me then feel compassion for Thy sufferings, O most loving and most sweet Jesus. O my Saviour, so afflicted and so sorrowful, I cannot shed tears of blood, perhaps not even tears of water, but at least I can desire it, and my heart will know how to weep. Through the sadness and the oppression of Thy Heart, through this bloody sweat which, after so much suffering, gushed from all Thy members and

abundantly watered the ground, I implore Thee, most sweet Jesus, to give me true contrition for my sins, to soften my hard heart with compunction, to inflame it with devotion, and to give to my eyes an abundance of tears, so that, by day and by night, I may weep for the injuries I have done Thee, the sins by which I have offended Thee. Put, I beseech Thee, this great sorrow of Thy Heart between Thy justice and my poor soul, that I may thereby be spared all that my iniquities deserve, and may be cleansed by Thy sweat of Blood.

Most sweet Jesus, Thou hast fought against the dread of death by a complete resignation. Thou hast subjected the natural love for Thy Humanity to the uncreated love of the Divinity, and, with full consent, hast been obedient to Thy Father, even to the death of the Cross. Bestow upon me the same grace, in order that I may renounce my own will, be unmindful of self, and in such perfect submission to God and to all creatures for His sake, that I may only acknowledge in the depth of my soul, but also feel that I am indeed the most vile and worthless of beings. May I give up my will, and live without desires or choice, as though I had never had a will of my own. May Thy almighty power strengthen my weakness, in order that I may conquer the sensuality of my rebellious and unmortified nature, entirely overcome

every inordinate desire for anything that is not Thee, and become perfectly detached from all that might sully my heart. Grant, in short, that I may love Thee with as pure and steadfast a love as is possible for a creature that is mortal. Make my heart so just, so upright, so pure, so conformable to Thy Heart, that between Thee and me there may be nothing to offend Thee or estrange Thee from me. In all my words and actions, may I seek, wish and have in view one thing only, namely, to please and honour Thee. I desire to perform all that is pleasing to Thee. I desire to love Thee with all my heart; and my unceasing care shall be to return Thee at least some little love for Thy great charity. Amen.

DOM JOHN OF TORRALBA.

A Spaniard, Prior of Aula Dei. Died in 1578.

TWENTY-FIRST DAY

THE HEART OF JESUS THE SOURCE OF THE SUPERNATURAL LIFE

In me is all hope of life.
Eccli. xxiv. 25.

"LONGINUS with a spear has opened for me the Side of Jesus Christ," says St. Augustine. "I have entered into It, and there will I dwell in security and repose sweetly ; there I am comforted with delights and fed with deliciousness." Yes, the Side of Jesus was designedly pierced near the Heart, in order to open for us a way and a door of access to that Heart. This is the opening in the ark, through which all those who escape from the deluge find entrance. Contemplate this Wound of the Sacred Heart, for therein is the source of thy life. There indeed, has our heavenly Father regenerated us for the life of Heaven. There we see unfolded for our contemplation the incomprehensible love of Jesus for us, for we see Him wholly immolated for us. He has reserved nothing for Himself, but has offered all for us. What more could He do ? He has opened to us the hidden sanctuary of His Heart, and He introduces us as His intimate friends, for His delight

is to be with us in silent peace and in peaceful silence. He has given us His Heart, all covered with cruel wounds, in order that we may be able to dwell therein until, having become purified and perfectly conformed to that Heart, we shall be deemed worthy to be taken and cast with Him into the bosom of His heavenly Father. Jesus gives us His Heart to live in, and asks to live in ours. He gives us His Heart like a bed full of roses purpled with His Blood ; and He asks for our hearts in return. We should present them to Him adorned with the white lilies of purity. Who will dare to refuse Him what He has lavished upon us with such generosity ? Behold how He invites us to enter into His Wounds sweeter than honey, into His loving Side, which is wide open to receive us ! It is the mystic store filled with all heavenly delights. "Arise," He says, "my love, my beautiful one, and come, my dove, in the clefts of the rock," * that is to say, into My sacred Wounds.

DOM JOHN ANADON.

Prior of the Carthusians of Aula Dei. Died in 1682.

* Cant. ii. 13, 14.

TWENTY-SECOND DAY

THE HOLY OF HOLIES

> The veil of the temple was rent in two.
> St. Mark, xv. 38.

JESUS will not be crucified privately in the court of the pretorium, but like a King bearing His weapons, He will be seen upon the battle field. He will be placed on the Cross outside the walls of Jerusalem. in broad daylight, exposed to the gaze of a very large number of persons, who have come from all parts of the land to celebrate the great feast of the Pasch.

If you have any love for our Lord, recall to mind the pains which He endured ; kneel in the shadows of the Cross in contemplation ; and the fruits of His bitter Passion will appear to you inestimably sweet. Do I ask anything too hard when I tell you to think of Him who has satisfied for you ? Let not the Saviour stretch out His hands before you in vain. Seek no more for unprofitable joys here below, but reserve yourself for the joys of eternity. O man, hear to-day the voice of the Lord, and harden not your heart. God asks for your

heart, and he would have it humble, docile, full of good will and of distrust of self, and set free from every sinful affection.

O unfathomable abyss of the ungrateful human heart! The earth quakes, the rocks are rent, the graves are opened when Jesus expires on the Cross, while the heart of man remains insensible and hard as adamant!

The veil of the temple behind the altar of incense hiding the Holy of Holies, was torn from top to bottom, and the mysterious and sacred objects of the Jewish worship were exposed to view. Thus were the mysteries of the New Law disclosed when the true Holy of Holies opened His Breast and drew from His Heart a new tabernacle not made with hands, rending for ever the veil that separated us from His Father.

Thou, O my soul, art the dove, the beloved of God; enter then into the open Heart of Jesus. Enter into the holes of the mystical Rock, whence no one can drag thee against thy will. There will thou feel the fire that constrained that Heart to love thee with such great love. Through the lacerated Side of Thy Redeemer, as through a grating, thou wilt discern the treasures of Divine wisdom and knowledge. Keep near to thy God; the shadow that falls from the tree of the Cross is of admirable sweetness, it affected the thief and

sanctified him. Let the remembrance of the Passion be ever before thee. This is what is called in the Apocalypse, washing ones robes in the blood of the Lamb. * Then wilt thou be able to reach the tree of Life , and, through the door of the Wounds of Jesus, thou wilt enter into the eternal City. He is but a thief and a robber who goes not in through the opening made in the Side and the Heart of Jesus.

DOM LAWRENCE WARTENBERGER.

A converted Lutheran. Born at Magdeburg about 1590 ; Prior of the Carthusians of Coblentz.

* Apoc. vii. 14.

TWENTY-THIRD DAY

THE MYSTIC BEE

> ... that he might suck honey out of the rock.
> Deut. xxxii. 13.
> ... and the rock was Christ. I. Cor. x. 4.

CHRIST is the way, the truth and the life. He is the Wisdom of the Father. If you thirst for the water of true wisdom, your soul may drink from the Saviour's Wounds. St. John leaned upon the Heart of Jesus and reposed there sweetly. It was from the Saviour's Heart that he imbibed all his wisdom, which enabled him to understand better than others the hidden things of God, and to penetrate them because he understood them.

Meditate attentively and devoutly on the sufferings of our Saviour. While thus employed your senses will be closed to earthly things, and you will draw in Divine wisdom, and drink of the doctrine of salvation. You will then be able to discover the secrets of Heaven, feel them, and enter into them. The knowledge of much which is concealed from others will be revealed to you, because the source of life, of truth, and of wisdom will flow abundantly into your soul.

It is through Jesus crucified and by continual remembrance of His Passion that the kingdom of Heaven becomes established in our inmost hearts. God reveals himself to us; sin takes flight, and the soul, entering into the Wounds of Jesus, like ice thrown into a fire, is melted and absorbed in its God. Lay down then your heart on the Wounds of Jesus, you who long for divine consolation; for there you will find in abundance all that you desire. The Wounds of Jesus our Saviour are full of sweetness, delight and joy. No truer, greater, better or more salutary joy is to be found than that which is found in the Passion of Jesus Christ.

Ascend often the tree of the Cross; dwell under its shadow, and gather its saving fruits. The tree of the cross is always loaded. It comforts and satisfies the soul that plucks its fruits, and one can never take all that it bears.

"I am come to cast fire on the earth." * This fire is the ardent flame of the divine love hidden in the Heart of Jesus. He who approaches it, is all kindled with fervour; he who remains at a distance, is indifferent, dry and frozen. Happy the soul that is inflamed with the fire of the sorrowful Passion of the Redeemer!

The Passion of Jesus is the treasure men-

* St. Luke, xii. 49.

tioned in the Gospel, hidden in a field.* He who buys this mysterious field, will find there a stream of graces unceasingly flowing from the Saviour's Wounds. When once the soul has entered into this field, it will drink from the life-giving stream, and will not go away. It will sell everything in order to buy this hallowed land. Oh ! if the treasure hidden in the field of the Passion, and the well-spring of graces enclosed therein, were generally known, all would come to buy the field, dig there, and find that treasure. How slothful and foolish are those who enter not into this field, and who do not seek anything there ! The Wounds of Jesus are fountains of living water that are never exhausted, but from which life, joy, and salvation are always flowing abundantly. Do you desire everlasting happiness ? If so, have recourse to the Wounds of Jesus ; seek it in His Side, and you will find it. You will live free from danger, and will be able readily to draw near to God.

The bee flitting from flower to flower, examines them, now closely, now at a distance ; and when it discovers a flower containing a sweet substance, it advances, sucks it out and bears it away ; and thus, with wondrous skill, it makes its honey. In like manner does the

* St. Matth. xiii. 44.

pious and devout soul, by constant meditation, alight upon the Saviour's Wounds, and taste of the sweetness hidden in each of them. Gradually the soul becomes filled with heavenly consolations, and the hive of its understanding is replete with divine honey, which overflows and pours supernal sweetness into the soul.

The bee that flies further than the others and hovers over more flowers, collects their juices in greater abundance and makes more honey. Thus the soul that is frequently lifted up by mental prayer to this most beautiful Flower of the field, Jesus loaded with shame and covered with wounds ; the soul, I say, that extends the circle of its contemplation, and considers more attentively the sufferings of Jesus, better understands each of the Saviour's Wounds, and finds honey in the openings of the mystical rock, which is Christ Himself. I will turn then to Jesus all covered with wounds. I will never cease my endeavours to reach Him, until my soul shall be united to His Soul, my spirit to His Spirit, and my heart to His Heart.

Jesus, the last End of all things, is Himself the light and the way that leads to Himself. Jesus is a light placed in a lantern. He will be my guide. The light of His Divinity is placed in His Humanity, open by many wounds from whence the light streams out.

O Jesus, the true, infinite, uncreated, sub-

stantial and supersubstantial Light, the cause, beginning, and end of all good, vouchsafe of Thy goodness to have mercy upon me. From all the Wounds Thou hast received, as from so many fountains of living water, pour out a stream of charity and life, and of Thy clemency and longanimity forgive me my sins, through Thy Wounds, Thy Blood, Thy tears, Thy sweat, Thy labours, Thy sorrows; through the pains of Thy Head, Thy Body, Thy Hands, Thy Feet, Thy Side, and through the anguish of Thy Soul and of Thy Heart. Amen.

DOM ANTHONY VOLMAR.

Prior of the Charterhouse of Astheim, in Franconia. Born about 1550.

TWENTY-FOURTH DAY

MEDITATION

One of the Soldiers with a spear opened his side.
St, John, xix. 34.

CONSIDER the Wound made in our Lord's Side, and admire the ruling providence of God, Who makes use of a soldier's cruelty for the production of this Wound. Enraged that Christ, by dying too quickly, has escaped so soon from the torments and insults of the Jews and executioners, this infuriated man wreaks his blind rage on the dead Body of the Saviour, and ruthlessly drives his spear into the Side with such violence that the Cross is shaken by the blow and well-nigh thrown down.

First point.

God Himself willed that the Side of the second Adam, sleeping on the Cross, should be opened, in order that the Church might be taken from it. This is what St. John would give us to understand when he so minutely and expressly states, that "immediately there came out

blood and water",* which are the symbols of our salvation. This Blood and this Water, passing through the Sacraments, as through so many channels, come to us to cleanse and sanctify us. O how great is the charity of our good Samaritan !

Second point.

Moreover, the Lord would have the Side of Jesus opened in order that it might become the door set in the side of the ark, through which all could enter who should wish to escape this world's deluge.

Third point.

Finally, Jesus had His Side opened so that by this visible Wound, we might behold the Wound of love which has pierced His Heart.

Conclusion.

Enter then through this gate of Paradise ; come to the fountain and the tree of life, of the Sacred Heart of Jesus, that you may see how He has borne you in that Heart. Enter by

* St. John, xix. 34.

this door into the mystical store-house. The Spouse of souls invites you there when He says : "*Si quis sitit, veniat ad me, et bibat*— If any man thirst, let him come to me, and drink". *

DOM RENATUS HENSÆUS.

Prior of the Charterhouse of Brno (Moravia) in 1610 ; professed monk of the Grande Chartreuse.

* St. John, vii. 37.

TWENTY-FIFTH DAY

THE HOLY LANCE

Now then I will run him (King Saul) through with my spear...
I. Kings, xxvi, 8.

A SOLDIER pierced the Side of Jesus with his spear. Ah! now canst thou clearly behold the Divinity of Jesus through the torn veil of His Humanity! Now that the beautiful Face of my Jesus is bent towards thee in token of mercy, know that by the death thou hast given to His life, He will give life to thy death. As for me, I can live no longer since my life is dead, and I can see no more my living Jesus, Who was the light of my eyes and the life of my heart.

It is not, however, enough for thy cruelty to see Him in this sad condition. What! fierce madman, wilt thou also rob Him of His Heart, the centre of His love, by this wanton thrust of the spear into His Side? O lance, spare at least my soul and cause not all my blood to flow away through the wound thou makest there! Knowest thou not that my life and soul are hidden in this Heart? Dost thou not understand that it is there I live and breathe? Pitiless lance, thou woundest, thou bruisest me; thinking to strike only one, thou piercest

me with Him. O unrelenting lance! is thy thirst then so acute? Thou hast my breast, my body, it is enough; spare, I pray thee, this Heart, and let my veins be emptied and all my blood poured out to save this Heart of Jesus, the love of my soul.

But what dost thou my soul, in offering thy heart for that of thy God? Wouldst thou live without a heart, and shut thyself out of Heaven? To enjoy the latter, it is necessary to open the former. I know thou wilt say that it is from this Divine Heart, and not from Heaven, that thou hast taken thy essence and thy first form, and that thou canst not do without Its love, for thou art like the moon, which of itself is not visible, and sends forth no light which it does not borrow from the sun. But reflect also that this Heart of Jesus performs all things with harmony and consideration, and that, being the first of the living and the dead, the chief of the elect, and the prototype of all perfection, It must needs be opened thus in order to become the door of Paradise.

Dost thou now reproach the iron, which is the blessed key of thy felicity? Oh no! away with indignant thoughts and revengeful designs! I love thee, glorious iron. I honour and venerate thee as a cause of my salvation, the door-keeper of my everlasting glory. O Jesus! who will make Thee all things to me and in me?

Who will make me to possess Thee without fear of losing Thee ? or rather, who will transform me into iron, and the iron into a lance, that I may be plunged for ever into Thy Heart, Which is the delight of mine and the destruction of my enemies ?

Ah ! once only, only once, and that for ever, so that I may never come out of It again ! Let the good things of this world vanish away. They are only mire, scum and corruption, perpetual figures of death, and not to be compared to the greatness of my love which only longs for and clings to this Heart of my soul, to this Soul of my heart.

O God ! when can I reach It ? when shall I be cast into It ? Fearest Thou not the vehemence of my desires, the strength of my affection ? Ah ! I am no longer an arrow, but the spear which can once more open Thy Side and pierce Thy Heart as sharply as that of Longinus. And who shall keep me back? Who shall drive me away, since it is so much greater a benefit to do this than to refrain from it ? Yes indeed, and whilst I say it, O Holy Lamb, I marvel at the sweetness of Thy loving kindness, which gives back life to him who slays Thee and pierces Thy Heart.

DOM POLYCARP DE LA RIVIERE.

Prior of the Carthusians of Bordeaux (1629), and of Bonpas near Avignon.

TWENTY-SIXTH DAY

NOAH'S ARK

> Thou shalt make a window in the ark...; and the door of the ark thou shalt set in the Side.
> Gen. vi. 16.

HERE is a high and divine mystery! The door of Noah's ark (poetically called by the Sibyl οἶκον δουράτεον) was in the side thereof; and the door of Paradise, of life and of eternal salvation, is now in the Side of Jesus Christ, the just Noah, Who was put to shame by His own children, and Who is also the true Ark of everlasting refuge. None escaped the surging waves and furious cataracts of the flood, save those who entered in through the door made in the side of Noah's ark; and none are destined to be raised to the triumphant glory of the blessed, but those who have been plunged into and submerged in the precious Blood which streams from the Wound in the Side of Jesus. St. Augustine however observes this great difference, that while the door of Noah's ark remained closed during the dreadful deluge to all the rest of mankind who longed to enter in and be saved from the unpitying death that was overtaking them, the door in the Side of

Jesus Christ is ever open to all those who wish to find there a place of shelter, rest and security. O my God, let my heart enter there, be plunged therein and submerged for evermore. Dear lance, dear iron, thou hast opened the sacred Breast of my Divine Redeemer, open my breast and pierce it through, all worthless as it is. Break and melt my heart, so that it may see what foolish and unworthy desires had found a place therein.

DOM P. DE LA RIVIERE.

TWENTY-SEVENTH DAY

THE TRUE ABSALOM

> He took three lances in his hand, and thrust them into the heart of Absalom.
>
> II Kings, xviii. 14.

INTO the Heart of Jesus, O my soul, direct and take thy flight. The Heart of Jesus, His Wounds, His Hands, and His Feet are thy elements, thy centre and the sphere of thy supernatural abode. Long only to thirst after Him, ardently desire only what He is pleased to inspire in thee. Beyond Him there is nothing to be gained ; out of Him there is everything to lose. All is in Him, nothing after Him. With Him is all happiness, without Him every misfortune. Come then, come with quick footsteps and hasten to reach and enter there, or rather to be His, as we are already in Him. He is in thee and thou in Him, more than thou art in thyself. There place all thy words, thoughts, deeds, affections and intentions. Say with holy Job, that in this nest thou wilt die, and as a palm-tree (or like the phœnix) multiply thy days, and return to life from the ashes of thy Redeemer's death. Give Him heart for Heart, love for love. Then shalt thou be

indeed transformed into Him, when thou hast made thy life entirely conformable to His, "not in glorious majesty, but in lowliness of will," as St. Bernard says; not desiring any other glory, or other life than Jesus Christ. Jesus is my life, my soul, the heart of my love and the love of my heart! The hart, pursued by hunters and parched with thirst, longs not more ardently for a stream of clear water at which to quench its thirst, than I long to endure all kinds of hardships and sufferings in this life, that I may be united more closely to my Lord and my God!

O God, my God! when shall all Christians follow Thee as the people of Israel followed Absalom, with their whole heart? Absalom—without his faults—has many similarities to the Son of God. Absalom was the son of a king, Jesus Christ is the Son of the King of kings. Absalom was the most beautiful of the children of Israel, and Jesus most beautiful among the sons of men. Absâlom hung and died on an oak; Jesus hung and died on the Cross. Absalom, by his death, brought peace to the kingdom and all the tribes of Israel; and Jesus, by His death, saves and redeems the whole world. Absalom was the son of David; Jesus was born of the same race of David; both were put to death to the very great benefit of their subjects and dependents, and both were bruised and

pierced by their nearest, most intimate and familiar friends. The name Absalom signifies in Hebrew "the Father's peace"; but Jesus alone gives us true peace with His Eternal Father. A soldier killed Absalom by striking his heart, and a soldier pierced the Heart of Jesus with his spear. Absalom was pierced with three lances; Jesus with three nails, and a lance the point of which wounded and transpierced His Heart with three darts of unspeakable suffering. The first was the cruel blow of all the agonizing tortures of His most ignominious Passion; the second the extreme anxiety He felt for the inconceivable sorrow and desolation of His most blessed Mother; the third, the hard-heartedness, stubbornness and eternal damnation of Judas and of the greater number of this ungrateful and unmindful people. How strange is this, that one thrust of the spear into the Heart of Jesus Christ, should deal three distinct blows, and wound very deeply three other hearts, those of His afflicted Mother, of St. John and of St. Mary Magdalene!

DOM P. DE LA RIVIERE.

TWENTY-EIGHTH DAY

THE HEART OF JESUS OPENED

... opened his side.
St. John, xix. 34.

O PITILESS and inhuman lance, what seekest thou in this Heart, the love of my soul, the Heart of my true God of love ? It is His disciples ? They all abandoned Him yesterday. Is it His Flesh thou desirest ? It is exposed on the Cross by the judge's sentence. Art thou thirsting for His Blood ? Dost thou not see how It has been spilt all along the streets ? But perhaps thou wouldst have His garments ? Ah ! it is too late, for the soldiers have already divided them, and cast lots for His coat. Wouldst thou then have His beautiful Soul ? It has descended into hell to take by surprise and overcome the strong man armed, and deprive him of the precious spoil he has kept shut up there. If thou meanest to kill Him, He is already dead ; if to deprive Him of His honour, the Cross has shamed and dishonoured Him enough; if to fasten Him to the tree, the nails have forestalled thee : if to shed His Blood, dost thou not see that He no longer lives, and that thy work is useless ? But O

unsparing lance, it is His Heart thou seekest. His Divine Heart, that thou mayst kill His nearly lifeless Mother by striking the dead Body of her Son.

But how is it, O sweet Jesus, and by what law of medical science dost Thou thus bleed to heal our infirmities, Thou who art the beloved and holy Physician of our souls ? What physician ever took the draught prescribed for the sick person he wished to restore to health ? Who ever had his veins opened with a spear instead of a lancet ? Who ever preferred a rash Longinus to an experienced and skilful surgeon ? Who was ever known to have himself nailed and lifted up on a cross of fifteen feet in length and eight feet in breadth, with his whole body and his heart presented to the lance of a deluded soldier, so that he might not miss his aim ? But why should the Saviour's Side and Heart be struck, rather than His Arms, His Feet, or His Head ?

There is a very great mystery in this. Certainly, our friends in the world sometimes open their houses to us, so that we may go in, converse and stay there without restraint ; occasionally they throw open their barns and cellars and let us take out the corn and wine; rarely they open their chests and treasures and place them at our disposal : but what friend has ever laid open his heart so freely that he

has not kept back at least some secret thoughts? Jesus Christ only, the holy Lover of the redeemed, has never refused either favours or pleasures to His friends. He has never failed them in time of need, nor has He hidden from them one secret or thought that was for their good. And even after His death, He suffered His Side to be opened by a spear thrust, in order that we might see with what good-will He had suffered, and how ardently He was inflamed with love of us and with desire for our salvation. Why then, my soul, dost thou not raise up thy heart to this Heart and unite thy side to this Divine Side ? Why not hasten to mingle thy blood with this precious Blood, in which tears of compassion and devotion are mingled with joy and hope of the everlasting glory awaiting us ? For this opening of the Side of Jesus, and the wonderful shedding of Blood and Water, should fill us with a sweet gladness, tempered with tears of sorrow for our common evil, but full of rejoicing at the remembrance of the death of our death, and how the tree of Life, grafted on to that of the Cross, has produced the fruit of our salvation.

In the opening of Thy Sacred Heart, O Jesus, may my heart be enriched and adorned with the inestimable treasure and incomparable radiance of Thy love. May all my affections be in Thee. May all my thoughts, imaginations,

intentions, and the employment of my mind be for Thee. May all my faculties, passive, sensitive, incentive, progressive, and appetitive, tend towards Thee. I desire to be so transformed and united to Thee, that my life may be for ever hidden in Thine.

But why lament, why weep and sigh so much over the death and the wounded and pierced Heart of this immortal Love? Was not His death to be our life, as our life was the cause of His death? If we would enter Heaven, we must go into this Heart; this Side must be opened for us, if we are to enjoy felicity; and the iron that opened it has closed hell against us. Cease then to mourn, O my soul, for in this Heart, open and laid bare, thou hast the everlasting happiness of a glorious immortality.

Let the needy seek wealth, the ambitious thirst for honour, the miser think only of his treasures. Thou wilt find all these, and also the completion and perfection of every good desire in this holy Heart, which is filled with gifts and graces, and is the wealth of the children of God, the treasury of divine riches, the light of our understanding, the fervour of our will, the store-house of our memory, the remedy of our passions, the curb of our fears, the anchor of our hope, the savour of our spiritual delights; in short, the strength of the weak, the comfort of the defeated, the

solace of the weary, the North pole of the navigator, the secure haven of those who are dashed against the rock, the holy death of the living, the true life of the dead, and the pledge and assurance of everlasting happiness.

DOM P. DE LA RIVIERE.

TWENTY-NINTH DAY

THE SWEAT OF BLOOD

His sweat became as drops of blood. St. Luke, xxii. 44.

CONSIDER how our Lord in His agony gives us a proof of His having taken our human nature. He Who but lately consoled His disciples and concealed from them His own sadness, is now so forsaken and deprived of all aid, that He reveals His sorrows to the Apostles. He comes to them for consolation, and asks for their assistance, saying: "Stay you here and watch with me." * The Heart of Jesus was certainly weighed down by excessive anguish when He pronounced these words, and as this suffering of His Heart was all within, and was not apparent, He wished to make it known to us. Indeed, it was not fitting that so great a sorrow, and one so worthy of our gratitude, should remain unknown. For the same reason, when hanging on the Cross, He cried out: "I thirst,"† thus manifesting the kind of suffering He endured, which we could learn only from His

* St. John, xix. 28.
† St. Matth. xxvi. 38

own Lips. Understand then how bitter were the pangs that tortured the Heart of Jesus !

Our Lord received consolation when the Angel appeared to Him, but seeing that His Passion was irrevocably determined, the anguish of His Soul was so acute that He suffered a deadly agony, and drops of blood issued in such abundance from His whole Body, that they wetted the ground. Contemplate with loving and sincere compassion your most amiable Redeemer, plunged into such sorrow, the deep sighs heaving from His Breast. But what of His most afflicted Soul while from His feeble and tender Body this extraordinary sweat poured out ? His Heart was cruelly strained between the weight of natural fear of the torments of His Passion, and the desire to accomplish His Father's will, and thus to procure the salvation of men. The will and superior part of the soul did great violence to the sensitive part, so that it might be wholly conformed to the divine will, and say : "*Non mea voluntas, sed tua fiat*—Not my will, but thine be done." * All this so oppressed the Heart of Jesus that every pore opened and the Blood gushed out. In time of great suffering, the blood is concentrated in the heart in order to strengthen the principal member—hence the

* St. Luke, xxii. 42.

exterior parts of the body become pale,—but in this exceptional case, strength of mind so forcibly overcame natural weakness that it refused this aid, and sent back the blood to the outside as a sign of its readiness to be spilt without waiting for the hand of the executioner to shed it by force. In this way, the most perfect charity of Jesus Christ and His will were the executioners that tortured His most holy Body, even to the shedding of His Blood.

This extraordinary agony and sweat of Blood were also caused by the clear and distinct knowledge our Lord then had of all the sins of the world, past, present, and future. He had taken upon Himself to answer for us before the Eternal Father, and to expiate our sins in our stead; God then showed them all to Him distinctly and separately, and put their load on the shoulders of our most innocent Redeemer. The weight of this burden made Him sweat Blood from His whole Body.

Let us observe, by the way, that the Saints tell us that mortal sin is so horrible and such an insult to the Divine Majesty, that if a man could understand the enormity of those of which he is guilty, he would be unable to bear the pain he would feel. He would either break his heart with grief, or lose his reason. Now, our Lord, seeing and knowing the sins of all men, and knowing the depth of their hideous-

ness, felt as great sorrow as if He had really committed them. It was then a miracle that His Heart did not break. He preserved His life to be able to suffer all that He still had to endure in His Passion. Nevertheless He wept bitterly. From His Eyes and His whole Body He shed tears of Blood, and consumed with zeal for God's honour, instead of tearing His clothes like the Jews when they heard blasphemy, He rent His whole Body, and poured out His Blood on all sides.

DOM ANTHONY DE MOLINA.

A Spaniard, Carthusian at
Miraflores, about 1605.

THIRTIETH DAY

IT IS CONSUMMATED

He loved them unto the end.
St. John, xiii. 1.

IT should be noticed that the Evangelist does not say that the soldier struck, tore or wounded the Side of Jesus, but that he *opened* It. He uses this expression to make us understand why our Lord chose to receive this thrust. By opening to us His Breast, Jesus wished to reveal to us the very great love with which He burns for us, and to show us that all He has suffered, He has suffered because His Heart was wounded with love of souls; and to prove this, He has had His Heart opened and left always open, so that, through this wide door, we may reach the centre of His Heart, and find a place of refuge in temptations and dangers. It was thus that all those who escaped the deluge found safety by entering through the opening Noah had made in one of the sides of the ark.

The rock in the desert, wounded, so to speak, by the rod of Moses, poured out such a copious stream of water that it was sufficient to quench

the thirst and supply all the needs of the Hebrew people. In like manner, the true Rock, which is Christ, was struck and wounded by the soldier's lance; and from the Side, and from the open Heart, sprang a divine stream, whence flow the Sacraments, like seven fountains always full of graces and salvation for souls.

Consider also that the Blood and Water which flowed from the Side of Jesus, could come out only by a miracle. The blood stops and congeals immediately after death, and a corpse bleeds no more, whatever wound is made in it; much less does there come out real and natural water like that which fell from the Side of Jesus Christ. This is then a great mystery, and here is the interpretation of it. The Divinity nevertheless remained united to it and imparted to it another life, a divine existence of which it made use to shed the little Blood which remained within it, in order to show us that His love made Him give even this last drop, hidden at the bottom of His Heart, where neither scourges, nor thorns, nor nails had been able to penetrate.

When a man empties his purse, he shakes the bottom of it to be sure that nothing remains there. Jesus has done this with His Heart!

DOM ANTHONY DE MOLINA.

At the conclusion of this month, O most merciful Jesus, I offer myself to Thy Majesty and Thy Goodness, and humbly commend myself to Thee. By all the Wounds of Thy Body, by each drop of Thy Precious Blood, by the infinite tenderness of Thy Heart, I beseech Thee to receive me into Thy favour and to deliver and preserve me from all sin. May my soul be united to Thee, O my God, by the most perfect, most fervent, most faithful and unceasing love, so that, with all my heart and from the depth of my soul, I may love Thee, seek Thee, desire Thee, praise and bless Thee, in all things and above all things. O sweet Jesus, my God, may I think but of Thee, desire but Thee, know and enjoy but Thee; may I be attached inseparably to Thee only; may I spend my whole life and all the powers of my body and soul in praising, honouring and serving Thee!

DOM HENRY EGHER DE KALKAR.

Born in 1328. Prior at Cologne and Strasburg. Died in 1408.

WEEK

OF THE

SACRED HEART

WEEK

OF THE

SACRED HEART

BY

R. Fr. Dom Innocent Le Masson

(1670-1703)

MONDAY

MORNING

Consideration.

CONSIDER how the first impulse of the natural life of the Sacred Heart of Jesus was an impulse of love for you. He offered Himself to His Eternal Father to be the victim for your redemption, and undertook to die for love of you. Yes, to die for love of you; for it was love alone that made Him give Himself up to death for you, and become an oblation and a sacrifice for an odour of sweetness to God the Father. If you have any heart, what gratitude

and love must you not feel towards the Sacred Heart of Jesus ? Speak to Him then according to the suggestions of your heart.

Adoration.

O Sacred Heart of Jesus my Lord, O noblest, greatest and most generous of all hearts ! I adore the divine impulses which led Thee, from the moment of Thy conception, to love me who was nothing, who would offend Thee in so many ways, and so often misuse Thy graces. O holy Friend of hearts, change my heart, and make it choose Thee for its only Friend.

Glory be to the Heart of Jesus, King of hearts ; and may it reign for ever over all hearts. Amen.

Aspirations.

The eyes of all men are turned towards Thee, and they hope for all things from Thee, O Sacred Heart of Jesus ; for it is Thou Who givest them the life of grace, and fillest them with joy and blessing.

℣. Suffer the little children to come unto Me.

℟. For the Kingdom of Heaven is for such.

Prayer.

Eternal Father, Who in filling the most holy Heart of Thy Son Jesus Christ, our Lord, with infinite love for us, hast rendered It extremely amiable to those who are faithful to Thee; grant us grace so to love and venerate this Heart that we may merit, by It and with It, to love Thee and to be loved by Thee and It during a blessed eternity. Through the same Jesus Christ our Lord. Amen.

AFTERNOON

Consideration.

CONSIDER how, on leaving the chaste womb of His holy Mother, the first impulses of the Sacred Heart of Jesus led Him to shed tears of tenderness and compassion for you. He desired to wash away your sins by His tears before expiating them with His Blood. What should your heart refuse to do in order to correspond to this most tender love of the Sacred Heart of God made man? Turn your heart towards that of His holy Mother. See how her Heart is melted by the tenderness of her Son's Heart. O holy Mother, how long shall I have so hard a heart?

Adoration.

O Sacred Heart of Jesus my Saviour, I adore Thee shedding tears over my sins. Would that I had a fountain of tears in my heart, that I might weep as I ought for the sorrows I have caused Thee! Give me grace to bring forth worthy fruits of penance. I adore Thee, O King of hearts, Who art the delight of Heaven and earth.

Glory be to the Heart of Jesus, King of hearts; and may It reign for ever over all hearts. Amen.

Aspirations.

O adorable Heart of Jesus our sovereign Master, fill the depth of our hearts with Thy doctrine and Thy virtues. O Heart of Jesus only Son of Mary, O sweetest of all hearts, cleanse us from our sins, and make us like unto Thee.

℣. Learn of Me, because I am meek and humble of heart;

℟. And you shall find rest unto your souls.

Prayer.

Eternal Father, Who by filling the most holy Heart of Thy Son Jesus Christ, our Lord,

with infinite love for us, hast rendered It extremely amiable to those who are faithful to Thee ; grant us grace so to love and venerate this Heart that we may merit, by It and with It, to love Thee and to be loved by Thee and It during a blessed eternity. Through the same Jesus Christ our Lord. Amen.

EVENING

Consideration.

CONSIDER what were the emotions of the Sacred Heart of Jesus when He found Himself reduced to bear the poverty and misery of all little children, to be nourished with the milk of His Virgin Mother, though He sustains all creatures, to be subject to the same necessities as other children, and to be, as it were, left at the disposal of His creatures. It is the love of His Heart which has brought Him to this for your sake. Dost thou then, my heart, deserve to be called a heart if thou dost not submit to everything for love of the Sacred Heart of Jesus, Who has loved you and thus given Himself up for you ?

Adoration.

O Sacred Heart of Jesus, my God and my all, I adore all the impulses of love which induced Thee to suffer every discomfort and necessity of life. I acknowledge myself unworthy to live, if I do not study to conform the impulses and desires of my heart to those which led Thee to embrace holy poverty in order that Thou mightest enrich the world with true riches. O Sacred Heart of Jesus, it is enough for me if I possess Thee and Thou possessest me for ever. I adore Thy sanctity, O holiest of all hearts ; Thou art holiness itself.

Glory be to the Heart of Jesus, King of hearts ; and may it reign for ever over all hearts. Amen.

Aspirations.

O true Adorer and only perfect Lover of God, have pity on the weaknesses of my heart.

O holiest of all Saints, ever ready to listen to the prayers of penitent sinners, hear us, I beseech Thee, and receive us into Thy tender mercy, that we may live in Thee and through Thee to all eternity.

℣. Come unto Me, all ye who thirst,

℟. And I will refresh your souls.

Prayer.

O Eternal Father, Who by filling the most holy Heart of Thy Son Jesus Christ, our Lord, with infinite love for us, hast rendered It extremely amiable to those who are faithful to Thee; grant us grace so to love and venerate this Heart, that we may merit, by It and with It, to love Thee and to be loved by Thee and It during a blessed eternity. Through the same Jesus Christ our Lord. Amen.

TUESDAY

MORNING

Consideration.

CONSIDER that, the love of the Sacred Heart of Jesus having led Him to humble Himself and take the form of a servant, He practically performed the duties of a servant. See how, from His tender childhood, He worked with St. Joseph. Consider the impulses of His adorable Heart in thus imitating the first man, who was condemned to eat his bread in the sweat of His brow. Why does He act thus? It is for love of you. O insensible human heart, what shouldst thou not do for the Sacred Heart of Jesus, Who began in His youth to toil for love of thee? Wilt thou live in idleness, while the God of thy heart, the Heart of thy heart, thus labours before thine eyes?

Adoration.

O Sacred Heart of Jesus, I adore all the humiliating sacrifices and miracles of love Thou hast performed in sight of the Angels, by serving those who were in the world only to serve Thee. Thou art the Master of all, and

Thou hast consented to serve others. How then dare I, who am nothing, wish to be served and honoured? I adore Thee, Sacred Heart of Jesus, as the sovereign Master of all things, and the source of eternal life, whence is drawn the life of grace and love. And still more do I wonder at Thy self-abasement.

Glory be to the Heart of Jesus, King of hearts; and may it reign for ever over all hearts. Amen.

Aspirations.

There is no salvation for us but in the name of the Sacred Heart of Jesus, which contains all the treasures of the wisdom and knowledge of God. O Sacred Heart, whose every impulse has been a continual succession of desires, affections and zeal for the glory of God and the salvation of souls, teach me to humble myself conformably to Thy desire and Thy example. Teach me to become meek and humble of heart.

℣. Come to Me, all you that labour, and are burdened,

℟. And I will refresh you.

Prayer.

O Almighty and Eternal God, look upon the Heart of Thy well-beloved Son, and the praise

and satisfaction He offers Thee in the name of poor sinners; have mercy upon them, since they ask it through this same Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, for ever and ever. Amen.

AFTERNOON

Consideration.

CONSIDER what were the impulses of the amiable Heart of Jesus Christ when obeying His holy Mother and St. Joseph in all the labours of the household. See how He anticipated the wants of each, and with gentle violence insisted on doing whatever came in His way that was lowest and meanest. O hearts of Mary and Joseph, how must you have felt at sight of this? Darest thou then, my heart, exhibit pride by refusing to imitate the Heart of Jesus in the humiliations and abjections He embraced and practised with so much love?

Adoration.

O Sacred Heart of Jesus, I adore all Thy impulses of obedience, rendered not only to Thy holy Mother and St. Joseph, but also to

earthly princes and kings, and even to Thy most relentless enemies. O Sacred Heart of Jesus, obedient even unto death, shall my heart be rebellious to Thine and refuse to do Thy holy will, and follow Thy attraction and Thy inspirations ? Tear out my heart rather than let it be unsubmissive to Thee. Wilt thou not then, O my heart, yield to the impulses of the Sacred Heart of Jesus Christ ? O Heart of Jesus, the sweetness and consolation of hearts, I adore Thee as the light of the world, the teacher and doctor of truth.

Glory be to the Heart of Jesus, King of hearts ; and may It reign for ever over all hearts. Amen.

Aspirations.

O Sacred Heart of Jesus, victim of love, consecrated Altar where all sacrifices are completed, Thou art the glory of the Holy Trinity, the joy of the Angels and all the Blessed, and the unfailing hope of mortals. Be Thou the sole master of the desires and affections of my heart !

℣. O Heart of Jesus That lovest me so tenderly, make me love Thee fervently in this world ;

℟. So that I may love Thee eternally in Heaven.

Prayer.

O Almighty and Eternal God, look upon the Heart of Thy well-beloved Son, and the praise and satisfaction He offers Thee in the name of poor sinners; have mercy upon them, since they ask it through this same Jesus Christ Thy Son, Who liveth and reigneth, with Thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

EVENING

Consideration.

CONSIDER the impulses of the Sacred Heart of the Child Jesus, when He decided to leave His holy Mother and stay in the Temple. I behold in Thee, O Sacred Heart, a combat worthy of the eyes of God and the admiration of the whole court of Heaven. Thy holy Mother's love and affliction touched Thee very deeply, but zeal for the glory of Thy Heavenly Father prevailed and made Thee sacrifice Thy affection. O my heart, what canst thou give up for God that can be compared with what the Heart of Jesus then surrendered? O Sacred Heart of Jesus, when drawn by Thy holy grace, I give up for Thee, that which

rather brings me into captivity than gives me freedom, shall I be so foolish as to take back from Thee what I have given, and which belongs to Thee by every right ?

Adoration.

O Sacred Heart of Jesus, I adore the impulses that made Thee renounce what Thou didst love the most tenderly on earth, since Thou wast formed from her virginal blood. All my renunciation can be nothing in comparison with Thine. Give strength to my poor heart, enlighten it, keep it, so that it may no more love vanity, nor seek deceit ; make me prefer God Who is All, to creatures, which are nothing. I adore Thee as the inexhaustible treasury of all good things, open for all Thy friends.

Glory be to the Heart of Jesus, King of hearts ; and may It reign for ever over all hearts. Amen.

Aspirations.

O Heart formed by the Holy Ghost in the chaste womb of Mary, Thou sharest in the glory of the Eternal Father, and Thou art the sacred temple of the Holy Ghost, for the fulness of the Godhead dwelleth in Thee corpo-

rally, as St. Paul says. O Sacred Heart, Master and Sovereign of all hearts, be Thou the Heart of my heart, as Thou art the Soul of my soul, and the Life of my life.

℣. Heart of Jesus burning with love for me,

℟. Make my heart also burn with love for Thee.

Prayer.

O Almighty and Eternal God, look upon the Heart of Thy well-beloved Son, and the praise and satisfaction He offers Thee in the name of poor sinners; have mercy upon them, since they ask it through this same Jesus Christ Thy Son, Who liveth and reigneth, with Thee, in the unity of the Holy Ghost, God, for ever and ever. Amen.

WEDNESDAY

MORNING

Consideration.

CONSIDER the impulses of the Sacred Heart of Jesus towards you in His retreat in the wilderness, where His life was a model for yours ; His emotions of charity when He received the baptism of penance from the hands of St. John, that He might fulfil all justice, that is to say, fully satisfy the justice of God by reckoning Himself amongst sinners in order to make atonement for them and to set them an example of the penitence of a contrite and humble heart. See with what ardent love this Sacred Heart was inflamed when seeking the lost sheep. He exhorted, toiled spared not Himself, but suffered and laboured in every way for the pleasure of recovering His sheep from ruin, and bringing them back to the fold on His shoulders, like a good shepherd. Wilt thou not then, my heart, feel ashamed of being so slothful as to wish to take thine ease and give thyself no trouble for thine own salvation, while the Sacred Heart of Jesus has worked so much, and watched over thee unceasingly, to animate thee to save thyself and not lose that which He

has obtained for thee by His own labour? He has Himself brought thee back to His fold. Wouldst thou wander away again?

Adoration.

O Sacred Heart of Jesus, I adore all the impulses which made Thee provide for all my spiritual needs by incidents that teach me that if Thou wast mighty in Thy words, Thou wast no less so in Thy works. They show that Thou art as much the Friend of hearts as Thou art their God and Master. My heart is Thine, O God of my heart, make me feel the effect of Thy almighty power as well as of Thy charity, by giving me a new and clean heart and a right spirit. I adore Thee, O Sacred Heart of Jesus, compelled by Thy love to perform acts of public penance for our crimes and sins.

Glory be to the Heart of Jesus, King of hearts; and may it reign for ever over all hearts. Amen.

Aspirations.

O Sacred Heart of Jesus, Thou art the heavenly light. Thou dispellest the darkness of the soul and fillest it with sweetness. Thou

art the Heart of hearts, and worthy of the greatest love. Thou art the source of that heavenly fire that enlightens and burns. Inflame my heart with Thy divine ardour, that it may burn with love of Thee to all eternity.

℣. Sacred Heart of Jesus, send forth Thy Spirit and we shall be created ;

℟. And Thou shalt renew the face of the earth.

Prayer.

O Lord Jesus, living and quickening source of eternal life, infinite treasure of the Divinity, immortal flower of humanity, Thou art my supreme and only salvation. I beseech Thy most loving Heart to pour into and to preserve in my soul that divine charity which burned so ardently within Thy Sacred Breast. May it penetrate my whole being, and be diffused over every emotion, power, and sense of my body and soul, for Thy eternal honour and glory ; Who livest and reignest with the Father, in the unity of the Holy Ghost, God, for ever and ever. Amen.

AFTERNOON

Consideration.

CONSIDER what must have been the emotions of the Sacred Heart of Jesus when doing good

to those who would only be ungrateful to Him; when healing the sick, or setting free those that were possessed by devils. O Sacred Heart, the ingratitude and hardness of these people gave Thee pain and sorrow, but by this means we learn from Thy works, that the goodness and charity of Thy Heart could not be restrained either by the ingratitude of the unkindness of men. O my heart, wouldst thou be guilty of hardness, rebellion or want of gratitude towards the Sacred Heart of Jesus, Which has worked for thee so many miracles of grace?

Adoration.

O Sacred Heart of Jesus, I adore all the impulses of Thy charity, so sorrowful, patient, compassionate, enduring and condescending, inviting and desiring the conversion of sinners with such inconceivable intensity that for them Thou hast become an exile of love and a slave of charity. O Heart so incomparably gentle, make mine susceptible to all the impulses of Thine.

Glory be to the Heart of Jesus, King of hearts; and may It reign for ever over all hearts. Amen.

Aspirations.

O Sacred Heart of Jesus, Which from all time wast inflamed with love for the glory of Thy Heavenly Father and for our salvation, be Thou praised and blessed for ever! Kindle in our hearts that divine fire Thou hast brought upon the earth, and grant that we may never, on our side oppose it, but that by Thy holy grace it may ever burn there.

℣. All ye who are thirsty, come unto Me;

℟. And I will give you the true living water that will satisfy you.

Prayer.

O Lord Jesus, living and quickening source of eternal life, infinite treasure of the Divinity, immortal flower of humanity, Thou art my supreme and only salvation. I beseech Thy most loving Heart to pour into and to preserve in my soul that divine charity which burned so ardently in Thy Sacred Breast. May it penetrate my whole being, and be diffused over every emotion, power, and sense of my body and soul, for Thy eternal honour and glory; Who livest and reignest with the Father, in the unity of the Holy Ghost, God, for ever and ever. Amen.

EVENING

Consideration.

CONSIDER the impulses of the Heart of Jesus towards converted and penitent souls who came to Him ; how He received St. Mary Magdalene, Zacheus, St. Matthew, and in general all those who had recourse to Him. What love, what respect, what trust does not this Sacred Heart deserve ? It weeps and laments over the wretchedness of sinners, It embraces them, forgets the injuries committed against It, and takes pleasure in having brought back a sinful soul to God. After this, wouldst thou, my heart, dare to appear before the Sacred Heart of Jesus with resentful feelings towards thy neighbour or wilful dislike ? Is it not due to the Heart of Jesus that, for love of It, thou shouldst forgive thy neighbour everything ?

Adoration.

O Sacred Heart of Jesus, with my whole soul I adore Thy impulses of goodness and mercy towards sinners, the effects of which I have most singularly experienced. Thy loving-kindness is so desirous of mercy, that it threatens to show no mercy to him who is not

merciful. And what mercy can I exercise towards my neighbour, that can be compared to those I have received, and every day receive from Thee ? O Heart of Jesus, living fountain of mercy, teach me to know and worthily imitate Thy mercy.

Glory be to the Heart of Jesus, King of hearts ; and may It reign for ever over all hearts. Amen.

Aspirations.

Be Thou for ever praised and blessed, O Sacred Heart of Jesus ! Suffer me to offer Thee, as I now do, to Thy Eternal Father as the only substitute for all our impotence.

℣. Come to Me, all you that labour and are burdened,

℟. And I will refresh you.

Prayer.

O Lord Jesus, living and quickening source of eternal life, infinite treasure of the Divinity, immortal flower of humanity. Thou art my supreme and only salvation. I beseech Thy most loving Heart to pour into and to preserve in my soul that divine charity which burned so ardently in Thy Sacred Breast. May it

penetrate my whole being, and be diffused over every emotion, power, and sense of my body and soul, for Thy eternal honour and glory; Who livest and reignest with the Father, in the unity of the Holy Ghost, God, for ever and ever. Amen.

THURSDAY

MORNING

Consideration.

CONSIDER how great was the desire of the Sacred Heart of Jesus to give us His own Body and His life, in order that we might live by His life and be nourished with that which is the source and the support of our eternal life. How ardent must have been Thy impulses of charity, O Sacred Heart of Jesus, when Thou didst say: "With desire I have desired to eat this pasch with you."* Thou wouldst Thyself become the Paschal Victim. Canst Thou then, O my heart, refuse to do or to suffer anything for the Sacred Heart of Jesus? Wilt thou not give unreservedly what is His due, since thou art indebted to Him for everything, and He has given Himself wholly to thee in order to procure and preserve for thee eternal life?

Adoration.

O Sacred Heart of Jesus, I adore the impulses of Thy admirable charity, which carried Thee to such excess that Moses and Elias marvelled

* St. Luke, xxii. 15.

at it on the day of Thy Transfiguration. Here Thou hast, as it were, included all the wonders of Thy power, as well as of Thy love. This then is the point to which I should direct and in which I should concentrate all the love and gratitude of which I am capable. Here, O Sacred Heart of Jesus, Thou sayest to my heart : Take Me as the price of thy ransom. And it is here, O my God, Thou fire of consuming charity, that I should say : Take this heart of flesh, and make it a victim of Thy love.

Glory be to the Heart of Jesus, King of hearts ; and may It reign for ever over all hearts. Amen.

Aspirations.

Be Thou praised and blessed for ever, O Sacred Heart of Jesus, Who in the fervour and ingenuity of Thy charity, hast devised a miraculous means of filling hearts with the holy flame of Thy love, and of placing Thyself as a seal on those of Thy faithful in the Sacrament of Thy love. Impress my heart so deeply with this divine seal, that nothing may enter into it or proceed from it that is not in conformity with Thy Sacred Heart.

℣. Bring thy bread out of the earth,

℟. And let thy wine cheer the heart of man.

Prayer.

O Sacred Heart of Jesus, Who in a wonderful Sacrament hast left us a memorial of Thy Passion and a pledge of Thy love ; grant us, I beseech Thee, so to venerate the mysteries of Thy Body and Blood, that we may ever feel within us the fruits of Thy redemption. Who livest and reignest with the Father, in the unity of the Holy Ghost, God, for ever and ever. Amen.

AFTERNOON

Consideration.

CONSIDER how intensely the Sacred Heart of Jesus desired to die for you. "I have," He said to His disciples, "a baptism wherewith I am to be baptised,"—this baptism was that of His own Blood—"and how am I straitened until it be accomplished!" * O Sacred Heart, Thou hast lived only in order to die for love of us, after heaping on our heads innumerable coals of charity to make us appreciate Thy love and to incite us to love Thee. Canst thou then, my heart, refuse to give all thy love to

* St. Luke, xii. 50.

Lord Who has loved thee as though He had lived and died for thee alone ?

Adoration.

O Sacred Heart of Jesus, I adore the admirable impulses which made Thee all Thy life a victim of love, and led Thee, to consummate it by a death of perfect love. Grant that, by Thy holy grace, my heart become a living sacrifice, desiring only to be offered up and to offer up all things for Thy greater glory. Amen.

Glory be to the Heart of Jesus, King of hearts ; and may It reign for ever over all hearts. Amen.

Aspirations.

O Sacred Heart of Jesus, be Thou praised and blessed for ever, as the source of the supernatural life, the nourishment of the soul, and the sustenance of the spirit. From Thy fulness all good is poured out upon us. Fill my heart, I beseech Thee, with the sentiments that inspired Thy adorable Heart.

℣. Thou gavest them bread from heaven,

℟. Containing in itself every delight.

Prayer.

O Sacred Heart of Jesus, Who in a wonderful Sacrament has left us a memorial of Thy Passion and a pledge of Thy love ; grant us, I beseech Thee, so to venerate the mysteries of Thy Body and Blood, that we may ever feel within us the fruits of Thy redemption. Who livest and reignest with the Father, in the unity of the Holy Ghost, God, for ever and ever. Amen.

EVENING

Consideration.

CONSIDER what can have moved our Lord Jesus Christ to give you His Body in this mystery, in which His love is as wonderful as His almighty power. It is that He may give you His Heart, and that yours may be a receptacle for His. Canst thou then, O my heart, by entertaining affections and desires that are opposed to those of Jesus, dishonour and reject that Heart, which has become thine ?

Adoration.

O Sacred Heart of Jesus, I adore Thy impulses of charity, which made Thee wish to fill my heart and my soul with Thine, my spirit

with Thy Spirit, and to feed my body with Thy Sacred Flesh. I adore Thy Divinity, concealed from my sight under the symbols of Thy mystery of love, and I beseech Thee of Thy mercy to use my soul, my mind, my heart and my body as a temple consecrated to Thy honour. O Sacred Heart, I adore Thee as a victim sacrificed by the ascendancy and power of its own pure love.

Glory be to the Heart of Jesus, King of hearts; and may It reign for ever over all hearts. Amen.

Aspirations.

Be thou blessed and praised for ever, O Sacred Heart of Jesus, hidden under the mystical veil of the consecrated Host. Grant that I may worthily praise Thy ardent love. Thou art all in all to the Saints in Heaven. Give me Thy grace, that to me also Thy Sacred Heart may become all things, and that I may love and adore Thee in spirit and in truth.

℣. Jesus having loved His own who were in the world,

℟. He love them unto the end.

Prayer.

O Sacred Heart of Jesus, Who in a wonderful Sacrament hast left us a memorial of Thy Passion and a pledge of Thy love; grant us, I

beseech Thee, so to venerate the mysteries of Thy Body and Blood, that we may ever feel within us the fruits of Thy redemption. Who livest and reignest with the Father, in the unity of the Holy Ghost, God, for ever and ever. Amen.

FRIDAY

MORNING

Consideration.

CONSIDER, or rather wonder at the feelings of the Sacred Heart of Jesus Christ when praying in the Garden of Olives. He is so overcome by sorrow that He sweats Blood. He declares that He suffers a deadly sorrow ; and this is evident enough from His condition of agony. O Sacred Heart of Jesus, what is the cause of Thy sorrow and of the agony Thou endurest, since it is Thy own will to suffer, and Thou art offered up solely because Thou desirest it ? This is a hidden mystery, but it discloses to us outwardly what Thy love is able to do and to suffer. Legions of Angels were at Thy service, to deliver Thee from the hands of the Jews ; but Thou wouldst not employ them. The sight of the ingratitude of sinners, who by trampling under foot the Blood shed for their salvation, would draw down upon themselves the just vengeance of Thy Heavenly Father, strained the love of Thy Sacred Heart and made Thee undergo a kind of death in anticipation. Wilt thou then, O my heart, be insensible to thy sins and shortcomings, when thou seest the

Sacred Heart of Jesus reduced to this state by the fore-knowledge that thou wouldst be guilty of them, and place thyself in danger of being deprived of the benefit of His redemption ?

Adoration.

I adore Thee, Sacred Heart of Jesus, suffering in the Garden of Olives. It is I who deserve all the pains Thou endurest, for I am the cause of them ; but Thy love having induced Thee to take upon Thyself the burden of our iniquities, Thou bearest the suffering. O Sacred Heart of Jesus, through Thy sorrow my soul finds consolation ; and by Thy agony, my death is made sweet. Thy prayer, attended by so much anguish, testifies that Thou wouldst set me free by Thy prayer, before redeeming me by Thy Passion. Give me a contrite and humble heart that can participate in Thy pains and sorrows. Teach me how to offer up the prayer of suffering and patience.

Glory be to the Heart of Jesus, King of hearts ; and may It reign for ever over all hearts. Amen.

Aspirations.

Be Thou praised and blessed for ever, O Sacred Heart of Jesus, Who by the sadness

that caused Thy agony and made Thee sweat blood, hast made known to us Thy ardent desire for the salvation of men, and Thy sorrow for the sins of those who will lose the fruits of Thy redemption. In Thy mercy grant that I may, at least in heart, shed tears over the share my sins have had in the anguish Thou didst endure in Thy prayer in the Garden of Olives.

℣. Watch ye, and pray that ye enter not into temptation;

℟. The spirit indeed is willing, but the flesh is weak.

Prayer.

O Sacred Heart of Jesus, Who with incomparable love didst vouchsafe to be born, to be circumcised, to be rejected by the Jews, to be betrayed by the kiss of Judas, to be bound and led like an innocent lamb to slaughter, to be ignominiously brought before Herod and Caiphas and accused by false witnesses, to be scourged with whips and insulted, to have Thy Holy Face spit upon, to be buffeted, crowned with thorns, blindfolded, and struck with a reed, stripped of Thy garments, nailed to the Cross, and lifted up thereon between two thieves; to have gall and vinegar given Thee to drink; to be wounded with a spear: I beseech Thee, O Sacred Heart, by all these pains, and by Thy

Cross and death, to deliver me from all that displeases and offends Thee, and in Thy mercy to lead me whither Thou didst conduct the penitent thief. Who livest and reignest with the Father and the Holy Ghost, God, for ever and ever. Amen.

AFTERNOON

Consideration.

CONSIDER what must have been the emotions of the Sacred Heart of Jesus amidst the many pains and the derision and shame He endured at the hands of the Jews during the whole time of His Passion. O Sacred Heart of Jesus, what a spectacle didst Thou then present to the world, to Angels and to men, by Thy humility, Thy kindness even towards those who inflicted these cruel torments upon Thee, by Thy patience resembling that of the lamb that is dumb before its shearer, by Thy poverty, Thy love of contempt and suffering, and by Thy divine charity ! O my heart, thou wouldst be unworthy to belong to the Heart of Jesus, didst thou not regard the practice of these virtues as the greatest blessing thou couldst have in this world, seeing that they are those of the Heart of Jesus, and that it is He who enjoins them.

Adoration.

O Sacred Heart of Jesus, if, as St. Paul bears witness,* Thy Eternal Father had Thee adored by all the Angels when Thou camest into this world, what must they not have done when they beheld and admired Thee in the various stages of Thy Passion! With them do I adore Thee, beseeching Thee to give me grace to adore Thee in spirit and in truth, by sharing in Thy sufferings, Thy affections and Thy desires.

Glory be to the Heart of Jesus, King of hearts; and may It reign for ever over all hearts. Amen.

Aspirations.

Be Thou praised and blessed for ever, O Sacred Heart of Jesus, Who hast taught us, even more by Thy works than by Thy words, the excellence and the effects of that heavenly charity the fire of which Thou hast brought down to earth. Make it burn in our hearts; and grant us grace to love Thee and to love one another, as Thou hast loved us.

℣. The chastisement of our peace was upon Him,

℟. And by His bruises we are healed.

* Hebr. i, 6.

Prayer.

O Sacred Heart of Jesus, Who with incomparable love didst vouchsafe to be born, to be circumcised, to be rejected by the Jews, to be betrayed by the kiss of Judas, to be bound and led like an innocent lamb to slaughter, to be ignominiously brought before Herod and Caiphas and accused by false witnesses, to be scourged with whips and insulted, to have Thy Holy Face spit upon, to be buffeted, crowned with thorns, blindfolded, and struck with a reed, stripped of Thy garments, nailed to the Cross, and lifted up thereon between two thieves ; to have gall and vinegar given Thee to drink ; to be wounded with a spear : I beseech Thee, O Sacred Heart, by all these pains, and by Thy Cross and death, to deliver me from all that displeases and offends Thee, and in Thy mercy to lead me whither Thou didst conduct the penitent thief. Who livest and reignest with the Father and the Holy Ghost, God, for ever and ever. Amen.

EVENING

Consideration.

CONSIDER the sentiments of the Sacred Heart of Jesus with regard to His Eternal Father, when stretched out and dying on the Cross, He

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cries aloud and gives up the Ghost; with regard to His holy Mother, whom He recommends to His beloved Disciple; and with regard to His executioners, for whom He prays. O Sacred Heart of Jesus, great are the miracles Thou hast wrought in raising the dead, ruling the elements, casting out devils, healing the sick! These give evidence that Thou art the Almighty. But, if I dare say it, all these miracles are as nothing in comparison with those Thou hast wrought on the Cross. What wonder is it that the Creator should dispose of His creatures as He pleases? But it is a wonder beyond all others to behold the Creator saying, doing and suffering what Thou hast said, done and suffered on the Cross for love of all men, even of those who crucified Thee. O Sacred Heart of Jesus, take from me this heart of stone, and give me one of flesh, that can appreciate Thy love and Thy sufferings as it ought, and earnestly desire to see effected in me what is wanting to make me duly resemble Thee, my suffering Lord.

Adoration.

O Sacred Heart of Jesus, I adore all that Thou hast done and suffered on the Cross, as so many miracles and sacrifices offered to God on the Altar of Thy charity. What must the

Heart of Thy holy Mother have felt at seeing and knowing what Thine endured and said! O Hearts of Jesus and Mary, each knowing and feeling what the other suffers, cease to afflict each other. Our sins are the cause of your pains and tears, and since we acknowledge that we are guilty of all, grant that we may participate in your sorrows.

Aspirations.

Be Thou praised and blessed for ever, O Sacred Heart of Jesus, for all that Thy charity has led Thee to endure for our redemption. Thy bodily sufferings were very great, but still more didst Thou suffer in soul. Thou knewest all the ingratitude of man, and didst feel in anticipation all the pain and anguish in Thy prayer in the garden. One of Thy prophets complained beforehand in Thy name, when he said: "I looked about, and there was none to help: I sought, and there was none to give aid."* But all this did not repulse Thee or deter Thee from accomplishing the work of the redemption of mankind by Thy death, even to the death of the Cross. O God of my heart, let me not be amongst those who will neither suffer with Thee nor console Thee by regret and sorrow for their own sins.

* Isaias, lxiii, 5.

℣. We have seen Him, and there was no beauty in Him, we have thought Him as it were a leper, and as one struck by God.

℟. He hath borne our infirmities and carried our sorrows.

Prayer.

O Sacred Heart of Jesus, Who with incomparable love didst vouchsafe to be born, to be circumcised, to be rejected by the Jews, to be betrayed by the kiss of Judas, to be bound and led like an innocent lamb to slaughter, to be ignominiously brought before Herod and Caiphas and accused by false witnesses, to be scourged with whips and insulted, to have Thy holy Face spit upon, to be buffeted, crowned with thorns, blindfolded, and struck with a reed, stripped of Thy garments, nailed to the Cross, and lifted up thereon between two thieves; to have gall and vinegar given Thee to drink; to be wounded with a spear: I beseech Thee, O Sacred Heart, by all these pains, and by Thy Cross and death, to deliver me from all that displeases and offends Thee, and in Thy mercy to lead me whither Thou didst conduct the penitent thief. Who livest and reignest with the Father and the Holy Ghost, God, for ever and ever. Amen.

SATURDAY

MORNING

Consideration.

CONTEMPLATE the Heart of Jesus dead and deprived in the sepulchre of all Its natural impulses through Its separation from His beloved Soul. O Sacred Heart of Jesus, if love has brought Thee to this, and if, for a time, Thou sleepest, Thy Divinity and Thy holy Soul keep watch, and the same love that caused Thee to be born and to live, will shortly restore Thee to life. O Sacred Heart, Who hast consented to die for my sins, grant that my heart may die wholly to sin.

Adoration.

O Sacred Heart of Jesus, I adore this death of complete charity that placed Thee in the grave. Let me enter into the Wound of Thy Heart, made by the lance ; and may I die there for love of Thee. O Heart of Mary, Mother of the Heart of Jesus, I have recourse to thee, that thou mayest speak to me in Its stead. The Heart of Jesus and thine are but one, and what thou dost for me, He will approve.

—Tell this holy Mother whatever your heart suggests.

Glory be to the Heart of Jesus, King of hearts; and may It reign for ever over all hearts. Amen.

Aspirations.

Be Thou praised and blessed for ever, O Sacred Heart of Jesus, Who in order to merit life for us, hast vouchsafed to die. Thou art the mysterious grain of wheat that must be put into the ground and die there, and thus become the germ of the life of all men. Preserve in me this precious life of the soul, which Thou hast gained for me, and bestowed upon me. Never let me lose it.

℣. In peace in the self same,

℟. I will sleep and I will rest.

Prayer to our Lady of the Sacred Heart.

Hail Mary, Mother of the Heart of Jesus, faithful depository of all Its sentiments, reflection of Its goodness and charity, most worthy Sanctuary of the Holy Ghost. I beseech thee, through the Sacred Heart of Jesus, the only Son of the Eternal Father and thine, to assist me in all my necessities and at the hour of my

death. Make me feel that thou art my Mother, and turn thine eyes of mercy towards my heart to protect it, so that it may no more be faithless to that of thy dear Son Jesus Christ, Who liveth and reigneth with the Father and the Holy Ghost, God, for ever and ever. Amen.

AFTERNOON

Consideration.

CONSIDER that it is Jesus Christ Himself Who thus willed that His Heart should die, for He said that He had power to lay down His life, and to take it up again. O Sacred Heart of Jesus, hadst Thou not truly died, we should never have known the excess of which Thy love was capable. Teach me how to put in practice the holy lessons of death to self that Thou hast taught us.

Adoration.

I adore Thee, O Sacred Heart of Jesus, buried in the depth of the earth to rise again to life, but living always in that of Thy holy Mother ; through whose intercession, give me, I beseech Thee, perfect purity of soul and body. Live in me, so that it may be no more myself, but Thy Heart living in me.

Glory be to the Heart of Jesus, King of hearts ; and may It reign for ever over all hearts. Amen.

Aspirations.

O Sacred Heart of Jesus, how blessed is he whose only hope and confidence is in Thee, Who alone canst satisfy the yearnings of his heart. Thou art indeed the light of our true native land, the delights of which surpass all that our human senses can experience. Too late have I known Thee, O ancient Beauty! Too late have I loved Thee! But if I have begun so late, make me now love Thee perfectly.

℣. His place is in peace,

℟. And His abode in Sion.

Prayer to our Lady of the Sacred Heart.

Hail Mary, Mother of the Heart of Jesus, faithful depository of all Its sentiments, reflection of Its goodness and charity, most worthy Sanctuary of the Holy Ghost. I beseech thee, through the Sacred Heart of Jesus, the only Son of the Eternal Father and thine, to assist me in all my necessities and at the hour of my death. Make me feel that thou art my Mother, and turn thine eyes of mercy towards my heart to protect it, so that it may no more be faith-

less to that of thy dear Son Jesus Christ, Who liveth and reigneth with the Father and the Holy Ghost, God, for ever and ever. Amen.

EVENING

Consideration.

CONSIDER the Heart of Jesus Christ buried, as a pattern for yours, which must be buried, in order that it may be as it were dead to created things, and may live only to Him. His Apostle St. Paul says that, "if we be dead with Christ, we shall live also together with Christ." * May I then die and be buried with Thee, O Sacred Heart of Jesus! May my life be dead with Thee, so that it may be no more I that live, but that Thou mayest live in me, which is indeed far more desirable. Strike me with Thy love, that I may die to self and live only to Thee, by Thee, and for Thee. Amen.

Adoration.

I adore Thee, O Sacred Heart of Jesus, dead and buried in the tomb, yet always united to Thy Divinity. Thou wast ever the Heart of God, although Thou wast at the same time the

* Rom. vi. 8.

lifeless heart of a buried man. In Thy mercy, grant that I may be numbered with the holy dead whose life is hidden with Thine in God. May my poor earthly and human heart become heavenly through the virtue of Thine.

Glory be to the Heart of Jesus, King of hearts; and may It reign for ever over all hearts. Amen.

Aspirations.

O Sacred Heart of Jesus, if after having performed the work of our redemption, Thou dost rest and sleep in the grave,—as God rested when He had finished the work of creation, —Thy Divinity is ever awake. May Thy Divine Heart be always the holy magnet that attracts my heart, so that it may ever incline towards Thee and be drawn after Thee. Let me never resist or oppose It by my unfaithfulness to grace.

℣. Thou art the God of my heart.

℟. And my portion for ever.

Prayer to our Lady of the Sacred Heart.

Hail Mary, Mother of the Heart of Jesus, faithful depository of all Its sentiments, reflection of Its goodness and charity, most worthy Sanctuary of the Holy Ghost, I beseech thee,

through the Sacred Heart of Jesus the only Son of the Eternal Father and thine, to assist me in all my necessities and at the hour of my death. Make me feel that thou art my Mother, and turn thine eyes of mercy towards my heart to protect it, so that it may no more be faithless to that of Thy dear Son Jesus Christ, Who liveth and reigneth with the Father and the Holy Ghost, God, for ever and ever. Amen.

SUNDAY

MORNING

Consideration.

CONSIDER what were the impulses of the Sacred Heart of Jesus when His Soul returned to It and restored It to life. O Sacred Heart, Thy repose in the sepulchre only served to make known to us still more the ardour of Thy charity towards us. How applicable to Thee at this time are these words of David : "According to the multitude of thy sorrows in my heart, thy comforts have given joy to my soul." * And these also of the same Prophet : "I rose up and am still with thee." † O Sacred Heart, if I do not deserve to participate in Thy joys, grant me grace to partake of Thy charity and Thy fidelity in accomplishing the will of Thy Heavenly Father.

Adoration.

I adore Thee, O Sacred Heart of Jesus, in Thy new life of glory and love. It is very just that Thy Heavenly Father should exalt Thy

* Psalm. xciii. 19.
† *Ibid.* cxxxviii. 18.

glory and Thy holy Name above all things, since for His glory Thou hast abased Thyself to become as nothing. O Sacred Heart, risen from the dead, preserve my heart from the sleep of death, and grant that the glory of Thy holy Name and the remembrance of Thy self-abasing charity may satisfy all the desires of my soul.

Glory be to the Heart of Jesus, King of hearts; and may It reign for ever over all hearts. Amen.

Aspirations.

O Sacred Heart of Jesus, I unite my heart to the Spirits of the Blessed, that with them it may sing to Thy glory, before the Throne of God: "The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction." * "Who hath loved us, and washed us from our sins in his own blood." † By Thy virtue, guard my heart, and preserve it from the stains of my own sinful desires.

℣. This is the day which the Lord hath made.

℟. Let us be glad and rejoice therein.

* Apoc. v. 12.
† *Ibid.* i. 5.

Prayer.

O Almighty God, in the name of the Sacred Heart of Jesus risen, we beseech Thee to grant that our souls may be renewed by Thy Spirit to the life of grace, and that we may feel within us the joy of this transformation through the Resurrection of the Sacred Heart of Jesus, Who liveth and reigneth, with Thee, in the unity of the Holy Ghost, God, for ever and ever. Amen.

AFTERNOON

Consideration.

CONSIDER the impulses of the Sacred Heart of Jesus risen, towards His holy Mother. With what ardent love He hastened to console her for the sufferings He knew His Passion and death had caused her! What must not have been the emotions of the Hearts of the Son and of the Mother in this meeting! O holy Heart of Mary, how thou didst melt at the first word from the risen Heart of thy dearly beloved Son! The Heart of the Son and that of the Mother melted together. Speak to these two Hearts communing and blending the one with the other so divinely. Tell them all your

heart suggests, and ask for their protection and a share in their holiness.

Adoration.

I adore Thee, O Sacred Heart of Jesus restored to life, and in an ineffable way penetrating the Heart of Thy holy Mother. Make me feel that Thou art indeed the God and King of my heart. Pierce my heart with a holy filial fear, and so direct it that it may never turn aside from Thee.

Glory be to the Heart of Jesus, King of hearts ; and may It reign for ever over all hearts. Amen.

Aspirations.

O Sacred Heart of Jesus, Thou art the source of the joy and holiness of Angels and of men ; and from Thy fulness we receive all that we can have or wish for in Heaven and on earth. Through Thy charity and through that of the Heart of Thy holy Mother, I beseech Thee to bestow upon me the sweet peace of charity, and to make my heart ever yielding and obedient to the impulses of Thy divine grace.

℣. The Lord is risen,

℟. As He said.

Prayer.

O Almighty God, in the name of the Sacred Heart of Jesus risen, we beseech Thee to grant that our souls may be renewed by Thy Spirit to the life of grace, and that we may feel within us the joy of this transformation through the Resurrection of the Sacred Heart of Jesus, Who liveth and reigneth, with Thee, in the unity of the Holy Ghost, God, for ever and ever. Amen.

EVENING

Consideration.

CONSIDER how loving were the impulses of the Sacred Heart of Jesus when He came to show Himself to His disciples that they might take part in the joys of His Resurrection. See His amiable devices of charity with regard to St. Mary Magdalene and the disciples at Emmaus, in order to impart to them a more lively sense of the sweetness of His ardent love. Behold what He does and what He permits in order to cure St. Thomas of his unbelief and to prevent ours! O Sacred Heart of Jesus, most amiable, most loving and most ardent of all hearts, vouchsafe to speak to my heart as Thou didst

to those of the disciples at Emmaus, and make it burn with the fire of Thy holy love, that, like them, I may constrain Thee to stay with me, and may, with a faith and love resembling that of Thomas, say with him: "My Lord and my God!"*

Adoration.

I adore Thee, O Sacred Heart of Jesus, the joy, the satisfaction and the supreme Ruler of all hearts. With the same loving kindness that led Thee to take the hand of St. Thomas and carry it Thyself into Thy Side, make my heart seek no joy or fulness but in Thee, O Sacred Heart, for in Thee alone can it find the fountain of joy which satisfies and gives life to the heart. Out of Thee, it finds no pleasures which are not attended and followed by numberless sorrows, a hunger that is not appeased, and double everlasting death, that of the body and that of the soul. May my heart be ever subject to Thy gentle sway, for out of Thee it will find but labour and tribulation, and all the consequences of its unhappy bondage.

Glory be to the Heart of Jesus, King of hearts; and may It reign for ever over all hearts. Amen.

* St. Luke, xx. 28.

Aspirations.

Praise and glory be to Thee for ever, O Sacred Heart of Jesus, Who by the sweet benedictions of Thy Holy Childhood, had predisposed us, and by Thy instructions and Thy example moulded and inclined us to tend to perfection ; Who hast redeemed us by Thy death, and raised us up from death by Thy life ; make the vicissitudes of my life correspond with Thine, since Thou hast placed Thyself in them and endured them in order that my life might become conformable to Thine, and my death might be changed into everlasting life.

℣. Stay with us, O Lord,

℟. Because it is towards evening, and the day is now far spent.

Prayer.

O Almighty God, in the name of the Sacred Heart of Jesus risen, we beseech Thee to grant that our souls may be renewed by Thy Spirit to the life of grace, and that we may feel within us the joy of this transformation through the Resurrection of the Sacred Heart of Jesus, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, for ever and ever. Amen.

REFLECTIONS

On what we should do to honour the Sacred Heart of Jesus and to correspond to His intentions.

LET us be firmly convinced that God intends us to become new creatures through the Sacred Heart of Jesus Christ, Who loved us and gave Himself up for us ; and that the means His wisdom would have us make use of in order to attain this end, is the spiritual annihilation of ourselves.

* * *

Iu order to become a new creature, restored and reproduced to the likeness of Jesus Christ, the old creature must be destroyed ; and to live again a new life, we must be born anew, by losing our own life in the way Jesus has taught us. We must lose it then, by humbling ourselves under the mighty hand of God.

* * *

Let us desire and willingly consent to this happy humiliation. Let us look on it as the source of our restoration and our new life, and

honour it as the means which the Son of God has Himself used to regenerate us by His infinite merits, His labours and His Blood, which are comprehended and enclosed in the exercise of His humiliation. It began the first moment of His natural life, and continued unceasingly until He drew His last breath.

* * *

Let us esteem and reverently accept from the hand of God all that will help us to attain this self-humiliation. Let us regard the Sacred Heart of Jesus Christ as the matrix which His love has prepared for our new birth, and which He willed to have opened by a spear, in order that we might enter in.

* * *

Let us enter with reverence into this Sacred Heart Which is to open us, and remain hidden in the place where we should be formed anew that we may be born again. There let us be employed in finding out Its desires, affections, and intentions, in order that we may conform ours to them.

* * *

All the desires of the Heart of Jesus are included in seeking the glory of His Heavenly

Father, and making us become partakers of His glory. Is there anything in Heaven and on earth more to be desired, or of greater benefit to us ? Everything is comprised in this sole desire ; and we cannot desire anything else that is not robbery and vanity, and contrary to the desires of the Sacred Heart of Jesus. Was not David indeed right when he said : "For what have I in heaven ? And besides thee what do I desire upon earth ?... Thou art the God of my heart, and my portion for ever." * Let us say these words with the royal Prophet, and labour in earnest for their fulfilment by our good works.

* * *

All the affections of the Sacred Heart of Jesus are heavenly. They participated in earthly things only so far as charity and the necessities of His condition compelled Him. In His Sacred Heart, let us learn to make the same use of our affections as He did of His, by loving as He loved, by bearing with others, sympathising with them, excusing, forgiving as He did. Let us gather together all the fragments of our scattered affections, and yield them to the dominion and the impulses of His

* Psalm lxxii. 25, 26.

love, keeping them closely bound up in His Sacred Heart.

* * *

All His intentions are pure, and all divine. He has never done, desired or loved anything but what related to the will and eternal decrees of His Father, having no other aim than to accomplish them for His glory and for our salvation. "I will," He said to His Eternal Father, "that where I am, they also may be with me."* He wills it because He knows it is His Father's will, and that He "so loved the world, as to give his only-begotten Son." †

* * *

Let us consider the intentions of the Heart of Jesus. Is there anything more holy, more just, more reasonable, and more profitable for us than to act in conformity with those intentions? Let us then earnestly ask Him for grace to conform our intentions to His in all things, loving and acting solely for Him and in accordance with His intentions.

* * *

Finally, since the Sacred Heart of Jesus is the source of our new life and the matrix from

* St. John, xvii. 24.
† *Ibid.*, iii. 16.

which we should be born again, let us keep ourselves hidden in this Sacred Heart, wherein we should be formed anew and take nourishment and grow, until we are brought forth to a blessed eternity. Happy are we if we come not out thence all the days of our life. Amen.

EPITOME

In form of short reflections.

THE Sacred Heart of Jesus is the heart of devotion. It should also be the devotion of our heart, that is to say, our favourite devotion.

Exterior devotions degenerate into mere occupation, when they are not animated by the spirit and the object for which they were instituted.

It is essential to devotion to the Heart of Jesus that we should empty and disengage our heart from inordinate affections and attachments to created things.

The first impulse of the natural life of Jesus was to suffer as the victim of your redemption. You cannot have any heart, if you refuse to correspond to this love.

The first emotions of this Sacred Heart on leaving the chaste womb of Mary made Him shed tears of tenderness for you. How bitterly

ought you to weep from your heart for the sorrows you have caused Him !

The Heart of Jesus was compelled to endure the poverty and misery of all little children. Why then do we refuse to suffer poverty ?

The Sacred Heart of Jesus was not only reduced to take the form of a servant, but to perform the duties of one. He worked with St. Joseph. He began to labour from His childhood ; and would we live in idleness ?

He obeyed His holy Mother and St. Joseph in all the labours of the household. He was subject to His own creatures. Should we then shun subjection to God and to those whom He has set over us ?

The Sacred Heart renounced Its tenderest affection, when Jesus left His holy Mother, to stay in the Temple. What ought we not to leave for God ?

The Sacred Heart of Jesus is a pattern for you in the retreat He made in the desert. Would you neglect your salvation after He has laboured so much to help you to effect it ?

His favours, and His miracles were often rewarded by ingratitude. Would we have a share in such hardheartedness ?

He received sinners with the greatest charity. Shall we dare to cherish revengeful thoughts, and hatred towards our neighbour ?

The Sacred Heart of Jesus makes us live by

His life in the great Mystery of His love. Let us then look on It as the centre to which all our gratitude and love should converge.

He willed to die mystically for love of us in His Sacrament of love, before ending His life upon the Cross. Can we refuse any of our love to Him Who has so much loved us ?

He has thus given up His Heart to you, and made you Its receptacle. You owe Him all yours. He has given you that which He owed you not ; give Him in return at least that which is His due.

The Sacred Heart of Jesus, for love of you, became sorrowful even unto death in the Garden of Olives. Would you add to His sufferings by your unfaithfulness ?

For love of you, He endured with admirable patience shame, scourges, and wounds. Would you live a life of pleasure, though His was all one of suffering ?

He died on the Cross to complete the sacrifice for your redemption, and He prayed for those who crucified Him. Would you make His sacrifice and His prayer unavailing with regard to yourself ?

The Sacred Heart of Jesus remained dead in the sepulchre after being deprived of life for our sins. Is it not right that our hearts should die to sin ?

Of His own choice He willed to die. Let us

then learn, from His example and His instructions, to die to ourselves.

The Heart of Jesus remained buried. Bury yours with His, in order that you may live as though dead to all things else, to live alone with Him.

How great was the joy of the Sacred Heart of Jesus when His spirit returned to It in the tomb! Yours will feel great joy when you truly live through and in accordance with the Heart of Jesus.

He filled the Heart of His Holy Mother with consolation when He came to visit her. Ask that yours may be penetrated with love and fear of Him.

He took pleasure in consoling His disciples by many acts of kindness. Let us look to Him alone for true consolation.

The Heart of Jesus is a place prepared for us in which to be born again, and to prepare It for us He abased Himself. We must also abase ourselves that we may therein receive a new life. Let us then listen to Him, and follow His desires, His affections and His intentions.

God has done our heart a great honour in making it for Himself. The greatest wrong and dishonour our heart can do itself is to withdraw itself from Him.

The heart has need of constancy, joy and

satisfaction; and God alone can supply these needs.

Everywhere and unceasingly the heart gives evidence of its unjustice and poverty when it withdraws itself from God; it also has to bear the penalty everywhere.

If the heart is wounded or torn asunder, it must needs die. This teaches us that it ought to belong wholly to God.

God is too pure and too holy to be put on a level with creatures, and if, like a good father, He chastises us, it is to induce us to gather together our divided hearts and to keep them closely bound to Him. He makes use of chastisement as the shepherd does of his dog with regard to the sheep.

He asks for our hearts although they are already His. It is because He wishes to receive them from us as a gift, offered to Him of our own free choice. We give Him our hearts as often as we withdraw them from their inclination to follow the allurements of sinful desires.

It is quite right that we should make an act of reparation to the Sacred Heart of Jesus Christ, and that we should consecrate our heart to His.

DEVOTIONS

TO THE

SACRED HEART

OF JESUS

FOR VARIOUS OCCASIONS

BY

ANCIENT CARTHUSIAN WRITERS

DEVOTIONS

TO THE

SACRED HEART

OF JESUS

FOR VARIOUS OCCASIONS

BY

ANCIENT CARTHUSIAN WRITERS

PRAYERS FOR DAILY USE

On rising.

O JESUS, supremely worthy of love I thank Thee for having preserved me from sudden death during the hours of repose that I have just taken. Thou hast given me restoring sleep, and hast then awakened me and endued me with strength to rise courageously in order to devote myself anew to Thy service. Of Thy loving kindness give me still Thine aid, that strengthened and assisted by Thy grace, I may, for love of Thee and to perform Thy will, attentively, reverently, and devoutly recite my Offices and prayers, in union with the prayers

Thou dost Thyself address to God from the Tabernacle. May I do all for Thy glory and that of Thy Saints, for my own salvation and that of all men. May it be so, O my Jesus, through Thy most gentle Heart. Amen.

MICHAEL OF COUTANCES.*

Before Prayer.

O Lord Jesus Christ, in union with the praises Thou hast offered to God from all eternity, I desire now to offer up these praises and prayers, beseeching Thee through Thine infinite mercy to give me a contrite and devout heart, a very humble and pure heart, a very fervent and faithful heart, a heart like unto Thine ; a heart that Thou wilt keep holy, that Thou wilt bind to absorb into. Thy Heart, in order that I may be attached to Thee alone, may see and seek only Thee, may ever bless, praise, and love Thee in all things. Sweet Jesus, grant me grace to pray with attention and devotion, that I may thus fulfil Thy desires and the commands of the Church, and may obtain from Thy mercy for the living and the dead, redeemed by Thy Blood, the merit and the fruits of Thy Passion and death.

DENYS THE CARTHUSIAN.

* Dom John Michael de Vesly, General of the Carthusian Order from 1594 to 1600.

O Lord Jesus, I offer Thee the prayers of this day, also my thoughts, desires, words and actions, my sufferings and my merits. I offer all to Thee only for love of Thee, and that I may please Thee by doing Thy will. I desire to act under Thy infinitely wise direction and according to Thy intentions, through Thee and with Thee. With the help of Thy most gentle Heart, I will begin, continue and end my prayers, and offer them to Thee, in union with the very perfect praises and the infinite love with which the three Persons of the most holy Trinity mutually praise and love each other.

I unite myself also to the infinite charity which, from the most holy Trinity, descends into Thy human Heart, O Word made Man, and which reascends from Thy Heart to the bosom of the same most perfect Trinity. Amen.

MICHAEL OF COUTANCES.

A Prayer to our Lord for the gift of the Holy Ghost.

O good Jesus, I praise Thee, adore Thee, and give Thee glory for Thy boundless charity, and for the tenderness of Thy all-loving Heart. Since from the altar of Thy Cross Thou hast poured out for me Thy precious Blood, pour

out also upon me Thy Holy Spirit, that I may learn not to receive so great benefits in vain. Of what use would it be for me to be washed in Thy Blood, if I were not also enlivened by Thy Spirit and thus enabled to keep spotless the robes that have been washed in that Blood? O Jesus, Who art loving kindness itself, from this throne of grace and pardon, the Cross, to which I behold Thee fastened, send me Thy Spirit. He will teach me to give proof of my gratitude, to make my life like unto Thine, to take part in Thy sufferings and death. He will show me how to return Thee love for love, and how to remain always faithful to Thee, Who hast redeemed me at such great cost.

DOM JOHN OF TORRALBA.

Offering to the Heart of Jesus.

O Thou Who art the one true and most faithful friend of my soul, Lord Jesus Christ, Son of God and of the most compassionate Virgin Mary; O God supremely worthy of infinite love and adoration, in union with the love of Thy most loving Mother, of the Angels and Saints in Paradise, in my own name and in that of Thy friends and mine, in the name of the whole Church, militant and suffering, I offer Thee Thy own most gentle Heart, and

through It I adore Thee in union with the Father and the Holy Ghost. It is through Thy Heart that I praise and glorify Thee, that I love Thee and give thanks to Thee.

MICHAEL OF COUTANCES.

Offering to our Blessed Lady.

O Blessed Virgin Mary, my Queen, I will praise and honour thee through the most gentle Heart of our Lord Jesus Christ, the Son of God and Thy Son. By the love of thy pure heart for Jesus Christ, and by the incomparable pains thy heart endured on His account, I beseech thee to adopt me for thy child and to take me under thy maternal protection and guidance. Make me love thee; and may thy maternal heart keep and defend me! During this day, it is my intention to praise, honour and venerate thee; and to this end I place all my actions in thy pure hands and in thy most loving heart. All that needs correcting, supplying for and making perfect, vouchsafe to correct supply and make perfect for me, and to offer all to the Heart of thy Son, into Which I pray thee to lead me, that there I may take my rest, now and ever, and especially at the hour of my death. Amen.

MICHAEL OF COUTANCES.

A Prayer before holy Mass.

O my divine Master, at the first moment of Thy conception, Thou didst forthwith offer, with infinite love and unequalled devotion, a solemn sacrifice to the Lord on the golden altar of Thy most gentle Heart, by offering Thyself to God the Father and to the Holy Ghost, to do and to suffer all that was necessary for our redemption. O Jesus, give me this love and let me share in this devotion.

MICHAEL OF COUTANCES.

An aspiration before hearing Mass.

O Blessed Virgin Mary, ye Angels of Heaven and Saints of God, pray for us, praise God with us, offer to Him with us this Mass we are about to hear. O good Jesus, I beseech Thee by Thy most gentle Heart, which is the golden altar regarded with complacency by the Holy Trinity, offer Thyself to Thy Father, through Thy Heart, that most melodious instrument of the Holy Ghost.

A Prayer to the Angels through the Heart of Jesus, before the Divine Office.

Angels of Heaven, let us praise the Lord together and glorify His most holy Name!

Help us to recite our Office with attention, reverence, devotion and fervour. Unite with us when we pray, and with your golden censers in your hands, draw near to the altar of our hearts. Take burning coals from the altar of the Divine Heart of Jesus, and cast them into our hearts. Receive in your golden censers the incense of our prayers, and unite to them your prayers and praises. Supply all that is wanting, blot out what is defective, offer our homage to the Lord, and obtain for us the graces we have need of, in order that the good odour of our prayers may ascend like a sweet perfume, borne by your hands to the sublime altar of the Heart of Jesus, to that Heart Which lives in the divine presence. May we enter happily into this Divine Heart, now and at the hour of our death. It is in the Heart of Jesus that we shall find grace and glory. It is through the Heart of Jesus that we can praise and glorify the most holy Trinity to all eternity. Amen.

MICHAEL OF COUTANCES.

After the Divine Office.

Most merciful Father, through the most gentle Heart of Jesus, I, a poor unworthy sinner, offer Thee my prayers and praises. I implore Thy mercy for those who are redeemed by the

Blood of Thy Son. Give grace to the just, pardon to sinners, comfort to the afflicted, and eternal rest to the dead. Most merciful God, knowing what I am and what I owe to Thee, I acknowledge that I can do nothing of myself. I therefore offer Thee the works and the sufferings, the sorrows and the tears, the wounds and the humiliations, the Passion and the death, the merits and virtues of Thy only Son, I offer them to Thee in expiation of my sins of commission and of omission, and those of the whole world, and above all to expiate my ingratitude and sloth, which cause me to serve Thee so negligently, notwithstanding the many great benefits I have received from Thee. Through the Blood of Thy Son, cast, I beseech Thee, all our transgressions into the abyss of Thy mercy. Deliver us all from sin. Guide and keep us for ever. Amen.

DENYS THE CARTHUSIAN.

Offering and Prayer after the Divine Office.

O Jesus, infinitely good and supremely worthy of love, vouchsafe to receive into Thy Heart the homage of Thy servants, and to unite it to the praise and homage of Thy Saints. Supply what is wanting, make perfect what we offer

Thee, and present it as a sacrifice pleasing to God the Father, as a sacrifice of adoration to the most holy Trinity and to Thy Sacred Humanity, as a sacrifice of praise to the Blessed Virgin Mary, to the Angels and the Saints in Paradise. May this offering obtain eternal salvation for us and for all men. Amen.

MICHAEL OF COUTANCES.

Offering to the Angels of the Heart of Jesus.

Angels of the Lord, for your greater glory I offer you the Heart of Jesus, our God, Who loves you from all eternity. With this divine Heart, and through It, accept our humble homage. Let us enter into the Heart of Jesus, for through this Sacred Heart we can praise God for ever in your company. Angels of the Most High, we ask this favour through the gentle Heart of Jesus, and we offer you this Heart as a golden chalice from which you can draw a divine nectar, that will fill you with a sweet and fortifying joy. May we be so happy as to enter into this Sacred Heart of Jesus, now and at the hour of our death! Amen. Thus may it be, through the Heart of Jesus!

A salutation to the Saints, through the Sacred Heart of Jesus.

All ye Saints and Blessed, who reign with Jesus Christ, receive with joy the Divine Heart of Him who created you. Through the Heart of Jesus, accept our homage and praise. Obtain for us the joy of entering into this Divine Heart, now and at the hour of our death. We beseech you to conduct us yourselves into the Heart of Jesus.

MICHAEL OF COUTANCES.

Before mental prayer.

O God, Three in one, God of mercy, devoutly presuming on Thy help, and confiding in it, behold, I unite myself to the most perfect praise, charity and felicitation with which Thou, O most holy Trinity, Father, Son, and Holy Ghost, one only God, dost contemplate, praise, love, and supremely delight in Thyself. In union with this sublime contemplation which then descends from Thee into the most devout Heart of our Lord Jesus Christ, and thence is diffused into the Angels and Saints, and ever reascends through the Heart of Jesus to Thee and in Thee, O most Blessed Trinity; relying

not on the feelings of a lukewarm and wretched soul like mine, but in union with the loving sentiments of devotion and gratitude of the most glorious Virgin Mary, of the Angels and of all the Saints, particularly of my holy patrons and the Saints whose Feasts are celebrated in the Church this day: in my own name, and in the names of those I love, and of all creatures; for Thy glory and that of Thy Saints, to obtain my salvation, and that of all men, and for the release of the souls in Purgatory, especially for those for whom we are particularly bound to pray, or for whom Thou desirest us to pray; for the sanctification and peace of the Church, of our Country, of this diocese, and of this house and community; through the most tender Heart of our Lord Jesus Christ, and by the spirit with which It was animated, I adore Thee, O my God, Three in Persons, One in substance, Lord of all things, creator and preserver of the world, Father, Son and Holy Ghost. With all the powers of my mind and my memory, I place myself in Thy presence, and employ my understanding, in contemplating, praising and glorifying Thee. I love Thee with my whole will, I desire Thee, and wish to possess and enjoy Thee. My heart with all its affections, my soul and my body with all their powers and strength, unite together in giving glory to Thee.

As an act of thanksgiving, I offer myself to

Thee with a love without self-interest, to be Thy servant for ever. I accept all things, happiness or suffering in this life, the pains of Purgatory, and the joys of Heaven, I accept them for Thy honour, Who art goodness itself, to praise all Thy perfections and to honour Thee for what Thou art and what Thou dost. Amen.

MICHAEL OF COUTANCES.

Prayers before work.

Most sweet Jesus, I offer Thee my work, in union with Thy labours, Thy pains, and the love which made Thee endure so many hardships for us during thirty years. O good Jesus, may all the works to which Thy Saints devoted themselves for Thy glory render pleasing to Thee the work in which I am now about to engage. I offer it to Thee, united to Thy most gentle Heart, and through Thee, I offer it to the Eternal Father for Thy greater glory.

Most loving Jesus, I offer Thee, my senses, the faculties of my soul, all the powers of my body and my whole heart. Protect, guide and and keep them, by hiding them in the very kind and most faithful Wound of Thy Heart, that there I may be preserved from all sin and from all inordinate pleasures and affections.

Take possession of my will, perfect it, and be Thou the source, the motive and the end of my actions and of my thoughts.*

Prayers to the Wound of the Sacred Heart.
For the ninth hour (3. o. p. m.)

O Jesus my Saviour, how greatly am I indebted to Thee for having willed that Thy Side should be opened with a spear, that in the depth of Thy Heart we might behold Thy great love for us, and for having permitted Thy holy Body, when taken down from the Cross, to be placed in the arms of Thy Blessed Mother, who received it bathed in tears and with her heart broken and pierced with most bitter grief. I beseech Thee, O Lord, to pierce my heart with a true wound of love, to cleanse my soul from all its stains with the Water that came out of Thy Side, and to heal its infirmities with the remedy of Thy Blood. Grant me grace to share in the sorrows of Thy most holy Mother at the time of Thy Passion and Thy death. Make me one of her most faithful and devoted servants, that she may vouchsafe to take me under her protection and to assist me in my trials and necessities, especially at the hour of my death.

DOM ANTHONY DE MOLINA.

* Unsigned prayers are by Lanspergius.

O Lord Jesus, when Thou wast hanging on the tree of the Cross, at the ninth hour of the day, crying with a loud voice, Thou didst commend Thy spirit to Thy Father, and bowing Thy head, didst yield it up to Him. Then, after Thy death, Thou didst permit Thy Side to be pierced by a soldier's spear. Suffer me in like manner to commend to Thee my spirit now and for ever, and vouchsafe to pieree my heart with the sword of love. Imprint the Wounds of Thy Body in the depths of my soul, that sinful thoughts may be banished thence; and when my earthly course is run, vouchsafe to receive amongst the spirits of the blessed, the spirit I have confided to Thy paternal care. Amen.

LUDOLPH OF SAXONY.

Offering to Jesus and Mary of the occupations of the day.

O good Jesus, I offer Thee all the good I have been able to do this day, and I beseech Thee to receive it into Thy Heart. To my works add Thy merits. Perfect my different acts, and accept them for Thy greater glory and the salvation of souls. Blot out all that has been done amiss with the precious Blood Which flows from Thy Wounds; consume it in the fire

of Thy love ; cast it into the abyss of Thy mercy and Thy merits. Fill me with fresh ardour, inspire and direct me to perform new good works.

O Mary, Mother of God, most glorious Queen of the Angels and the Saints, our powerful Patroness, and most devoted Advocate, receive the most gentle Heart of Thy Son. This Heart from Which all the blessings of God were poured out, are now poured out and ever will be poured out upon us and upon the Saints. Receive the Heart of Jesus in thanksgiving for all the benefits thou hast bestowed on us, to supply all our omissions, to make amends for all that we have done badly in thy service. O Virgin Mother, accept in thy maternal Heart, the homage we have offered thee to-day. Accept all with the Heart and through the Heart of thy Son. We consecrate ourselves to thy pure Heart. If we have done any good, we owe it to thee, for thy prayers have obtained us strength to do it.

PRAYERS

FOR CONFESSION AND COMMUNION

In preparation for Confession.

O Lord, it grieves me that I have not sufficient sorrow for my sins. Through the sorrow of Thy Heart, I beseech Thee, supply for my imperfect contrition, and soften my heart as Thou desirest and as Thou canst do, O most good Jesus!

MICHAEL OF COUTANCES.

O sweet Jesus, Who after dying on the Cross, didst suffer Thy Side to be pierced with a spear, in order to shed Blood and Water, emblems of the Sacraments; vouchsafe so to wound my heart with an ardent love, that I may approach these life-giving Sacraments with fitting reverence. Most merciful Saviour, Who through the Wound of Thy sacred Side, hast procured for Thy Elect free access to Thy Divine Heart; forget, I beseech Thee, all my transgressions, that they may not prevent me me from passing through this door of life, open to converted sinners and true penitents.

Prayer before a Crucifix.

O my God, Thou forgavest the executioners who nailed Thee to the Cross, and I hope Thou wilt not deny me the same favour. I therefore embrace Thy holy Cross with fervent love, and most humbly, devoutly and reverently adore Thee, my God, my Lord and my Saviour, crowned with thorns, pierced with nails, bruised with blows, covered with wounds and blood, and suffering numberless pains which I a miserable and ungrateful sinner have caused by my sins. Why indeed does Thy precious Blood flow so abundantly? It is because, like a grape in the wine-press, Thou art crushed under the very heavy weight of my innumerable transgressions. Why so many Wounds? Because I have commited so many sins, and have increased the number of mv faults, Thou hast increased the number of Thy Wounds. But notwithstanding my sins, I do not in any way despair of obtaining Thy pardon and Thy mercy, and with my heart filled with confidence, I acknowledge my guilt since Thou hast given me so many proofs of Thy mercy. Therefore, O good Jesus, I reflect not only on the love Thou hast for Thy friends, but above all on that Thou showest towards Thy enemies. I love to think of the kindness that made Thee

pray for those who offered Thee the grossest insults and nailed Thee to the Cross. I beseech Thee, O Lord, let this prayer avail also for my poor soul.

I have crucified Thee; but not through malice. It was rather through weakness. I have not sinned with the intention of insulting Thee, but to give my senses the satisfaction they demanded. I beseech Thee then cast a look of mercy on me a poor creature, who in anguish of heart prostrate myself before Thy Cross. I would not indeed pierce Thee with nails, but I would fain pierce and wound Thy Heart by my humble prayers and the burning darts of my desires and my love. In mercy grant that from Thy Feet, Thy Hands, from all Thy Wounds, one drop, one single drop of Thy Blood may fall on my suffering soul, and I shall be saved. Amen.

DOM JOHN OF TORRALBA.

Prayers to obtain contrition.

O God of infinite mercy, Who shouldst be feared and adored, Almighty and Eternal God, what can I do but abandon myself to Thy mercy? Suffer me not to offend Thee, I humbly beseech Thee. Wash away all the stains of my soul, and cleanse my heart from

all sin. Rather let me die than offend Thee again. Most sweet Jesus, I cast my senses, the powers of my soul, my thoughts, and my affections, into Thy Heart, and enclose and bury them for ever there, in order that I may dwell with Thee to all eternity. Amen.

DOM HENRY EGHER DE KALKAR.
Prior of Strasburg.

O my Lord, how many times have I sinned against Thee? How many times have I despised the interior graces Thou hast bestowed upon me! Oh how earnestly I now desire a perfect contrition, equal to the greatness of Thy love that I have offended! But, since it is impossible for my sorrow to equal Thy goodness towards me, I offer Thee the loving contrition of the Heart of my Lord Jesus Christ to supply my insufficiency. It grieves me that I am not able to shed tears of blood when I behold Thy loving kindness that I have outraged by my transgressions, and I offer Thee instead the sweat of Blood that Jesus suffered in the Garden of Olives.

DOM INNOCENT LE MASSON.

O Lord Jesus Christ, ineffably kind, remember that Thou hast said: "*Et ego si exaltatus fuero a terra, omnia traham ad meipsum.*—

And I, if I be lifted up from the earth, will draw all things to Myself."* These words of loving promise fill me with joy. If heaven and earth must pass away, Thy words, most compassionate Jesus, will not pass away. May they then be fulfilled in me, a miserable sinner, who in spite of my unworthiness wish to become Thy servant. O God, most kind and most powerful, behold I come into Thy presence, though I am but a vile and wretched sinner. Behold before Thee but dust and ashes, a mere nothing, yet a nothing that is Thy work and Thy creature, redeemed by Thy precious Blood more especially than any other. Indeed Thou hast suffered for me and for other men; but, more worthless than they, I have greater need of Thy Blood, since I am the most guilty of all. O Lord my God, turn Thine eyes of mercy towards me, and make me, if possible, shed tears of blood through the depth of my contrition and my love, when I see how grievously I I have offended so good a Father, slighted so generous a benefactor, so faithful a friend, and how, in return for numberless favours, I have shown only ingratitude, wickedness and infidelity.

But Thou hast been "lifted up" on the Cross. Draw me then after Thee. Draw me

* St. John, xii. 32.

Thyself to Thee as Thou hast promised. Then shall I despise all earthly joys, cast out vain curiosity, mortify my vices and lusts, and by the help of Thy grace, destroy them; for Thy love will enter into my heart and take their place. Drawn by the fragrance and kindled by the fire of Thy most pure charity, I shall then pursue all that is in conformity, with the most perfect desires of Thy Divine Heart.

Act of Contrition.

How late have I loved Thee, O most ancient Beauty! How often have I grieved Thee, Heart of Jesus, Which hast so much loved me! When I loved Thee not, what did I love but nothing, vanity, corruption, and impurity? I can no longer tolerate such great disorder. Take from me then this wretched heart which has forsaken Thee to attach itself to other things, and give me a new heart, wholly in subjection to Thee, that Thou mayest be in truth the God of my heart, as I desire to be the child of Thy Heart.

DOM INNOCENT LE MASSON.

To our Blessed Lady, before Communion.

I praise and honour thee, O my Queen, through the most gentle Heart of our Lord

Jesus Christ, the Son of God and thy beloved Son. With thee I thank God for all the graces He has granted thee, and I thank thee for all those thou hast obtained for and bestowed upon me. I offer thee this Communion I am going to receive to honour and thank thee now and ever. But, as I am unfit and unable to communicate worthily, I beseech thee to turn to thy Son. Present to Him the bosom that nurtured Him. May He offer to God His open Side! May the Saints offer for me their prayers and merits! Then shall I hope to make a worthy Communion.

MICHAEL OF COUTANCES.

Before Communion.

Only Son of the Eternal Father, O Thou in Whom the Father is well pleased, Who for the accomplishment of the wonderful and merciful decrees of the Blessed Trinity, and in accordance with Thy ardent charity and Thy ineffable goodness, didst vouchsafe to descend from the bosom, or rather, the Heart of Thy Father, and to become Incarnate in the womb of a most pure Virgin, in order to render honour and obedience to God, and to procure the salvation of mankind: O Christ, mighty Lord, most sweet Jesus, my strength and my refuge,

defender of my soul, God of my salvation; O Thou in Whom I believe and hope, Thou Whom I love, behold I draw near to Thy throne of grace, I knock at the door of Thy mercy, and beseech Thee to open it to me. Thou Who didst promise entrance into Paradise to the penitent thief, bring me, through the most holy Wound of Thy Side, to the centre of Thy Breast, and let me drink at the fountain of wisdom that flows from Thy Heart. O God of infinite mercy, receive me, enclose me and hide me in the bosom of Thy mercy.

DENYS THE CARTHUSIAN.

After Communion.

O Jesus, receive into Thy Heart the homage I offer Thee. Unite it to Thine, make it perfect, and offer it with Thy Heart to God the Father. Place my heart in Thine, and cleanse, heal, enliven and sanctify it. Let it be absorbed and transformed into Thee. O my Jesus, Who art present in my soul, grant that, by the almighty power of Thy Divinity, my heart may become Thy Heart, that is to say, that it may neither love nor desire anything but Thy glory. Let me fix my abode in Thee. Through the merits of Thy Heart, pierced through and through for us, grant O Lord Jesus, that Thy

Divinity may enter my heart and fill it wholly, so that it may become gentle, humble, chaste, and a lover of holy poverty, and that it may seek only Thee.

Most kind Jesus, in the name of the love that has induced Thee to come into my soul, I beseech Thee to give me Thy Heart, Which is the treasury wherein all good things are enclosed, and an instrument most melodious to the ears of the most holy Trinity. I desire to offer Thy Heart to the Blessed Virgin Mary, Thy Mother, to all the Angels and all the Elect, in order that, from this golden chalice filled with heavenly nectar, they may partake of everlasting felicity. In union with them, I also offer Thee Thy own Heart, and through It I offer Thee my praise and thanksgiving.

MICHAEL OF COUTANCES.

After Communion.

O most loving Jesus, were it possible, I would fain praise Thee as perfectly, love Thee as ardently, serve Thee as completely and contribute to Thy glory as efficiently as do all Angels and men collectively and as each one does in particular. Uniting with them in their praise and love, I offer and give myself unreservedly to Thee, through Thy most loving

Heart, that I may glorify Thee by fulfilling all Thy commands. Take away from me all opposition to Thy grace, and grant that Thy most holy and most adorable will may ever be accomplished in me.

PRAYERS

IN PREPARATION FOR DEATH

For a good death.

O MOST merciful Jesus, I praise and thank Thee for Thy most bitter death, and I beseech Thee, by Thy death and by the breaking of Thy Heart, to grant me a happy death. When my soul leaves my body, may it be immediately delivered from all sin, set free from all debt, and mercifully received into eternal joy. I know, O Lord, that I ask of Thee a very great favour, and a sinner like me ought not to presume to ask it; but it is as easy to Thy goodness to forgive few or many sins. It is not, indeed, our merits, but Thy infinite mercy that procures for us even the least share of heavenly beatitude. In order to be made worthy and fit to receive this favour, grant, O good Lord, that I may now truly and completely die to the world and to myself. From this time forth, may all appear to me worthless that is not Thee. May nothing interest me but Thee alone. For Thy sake may I look on everything with contempt, and may I rejoice when I am despised for Thee. O good Jesus, may I be ever wounded with Thy most pure and fervent love; may all that is not Thee be bitter to me, and may all

that is pleasing to Thee become dear to me. Be Thou, my Lord and God, dearer to me than all besides, or rather, be Thou truly all in all to me.

For salvation and perfection.

O most sweet Jesus, Thou knewest all that awaited Thee, and if Thou hadst willed, most certainly Thou couldst have avoided it. But no, Thou wouldst not avoid anything. Thou didst most willingly accept all, in order to pay to Thy Father all I owed Him on account of my sins, and to obtain for me the joys of eternal salvation. I thank Thee, O my Saviour. Blessed be Thy most loving Heart now and for ever, from Whose fulness flow so many graces that will lead me to everlasting life. O infinitely just Judge, through the unjust judgment that condemned Thee for my sake to the death of the Cross, I beseech Thee so to fill me with Thy grace, so to uphold me, that I may never be sentenced to eternal reprobation. Most holy Jesus, forgive me all my sins and negligences. May I be wholly purified by Thy mercy, set free from all imperfections by Thy holy grace, and adorned with Thy merits and virtues! Then shall I quit this life without fear of being condemned, or even having to

undergo a severe expiation; but, through Thy special blessing, I shall be received into the endless joy of Paradise—that joy which is Thyself, O my Saviour. Give me, I beseech Thee, a very great and ardent desire to see my God. Let that desire be so intense that nothing out of Thee may afford me consolation or give me joy. Make me so desirous of Thy love, that I may go wholly out of myself and live only for Thee and in Thee.

DOM JOHN OF TORRALBA.

At the hour of death.

O adorable Jesus, I beseech Thee, when my soul leaves my body, to present and offer to Thy Father the merits of Thy sufferings and grief, and of the five Wounds Thou didst receive for me, in order that, through them, I may be delivered from the perils and grievous extremity of my present state, and saved by Thee, Who hast redeemed me with Thy precious Blood. Amen.

Sacred Side of Jesus, pierced with a lance, and opened that I might enter into the Heart of my God; receive and protect me in the hidden sanctuary of Thy love. O my God, I offer Thee the last sighs of my heart in remembrance of the last sigh of the Heart of Jesus

dying on the Cross. I desire nothing else than to end my life in Thy love.

DOM INNOCENT LE MASSON.

An act of resignation in sickness.

O Lord, Who art Life Eternal, I ask Thee not for a temporal and transitory life, but for the salvation of my soul. O Lord, my God, loving friend of my soul, it grieves me very much that I have offended Thee, that I have loved other things above Thee or out of Thee. This is the sole cause of my grief; give me grace to be sorry with my whole heart and to weep for it every moment that remains to me of life. Would that I could feel such sorrow that love and grief would make me pour out into Thy most sweet Heart every drop of my blood, to offer it to Thee with my tears! O loving Jesus, I ask of Thee neither life nor death. I neither desire nor seek anything but what is pleasing to Thee, that it may be done unto me according to Thy will.

DENYS THE CARTHUSIAN.

In sickness.

As long as I have any strength left, or a breath of life, I will not cease serving Thee, O my divine Master! If I am well, I will serve

Thee in health; if ill, I will serve Thee in sickness. O good Jesus, Thou knowest that of myself I can do nothing; but what Thou dost for me will always be perfect. I will take care never to forsake Thy service, and come what may, I will ever seek to please Thee and remain faithful to Thee. My desire is to be in Thy sight such as Thou desirest to see me in the very perfect perception of Thy Sacred Heart.

In preparation for death.

O Jesus, I wish to fall asleep in Thy Heart, Which is the source of supreme and true peace, the source from which will spring and flow for my soul the endless tranquillity that will for ever set me free from the trials and tribulations of this life. And since I must so soon leave this world, I will place in Thee my desires, my thoughts and my affections, by entering into Thy tender and loving Heart. I will rest there as in a most sweet sleep When I draw my last breath, I will put my heart into Thy open Side and confide it to Thy Heart.

For a good death.

I praise, bless and thank Thee, most merciful Jesus, for the anguish and oppression of Thy Heart, for Thy tears, lamentations and sighs,

and for all the drops of Blood of Thy agony. By all these pains, and also by Thy infinite love, vouchsafe, I implore Thee, to help, protect and strengthen me at the last moment of my life, when the last agony of the pangs of death shall come upon my heart and soul.

DOM JOHN OF TORRALBA.

Prayer for the Souls in Purgatory.

Most merciful Jesus, I offer Thee the virtues and merits of Thy holy life and of Thy Passion, the merits of the Blessed Virgin Mary Thy Mother, of all the Saints and Elect. I offer them to Thy Heart and, through this same Heart, to Thy Divine Father, for the souls in Purgatory.

Most faithful and most good Jesus, vouchsafe to draw from Thy Wounds and Thy merciful Heart that which will give eternal rest to the souls of the departed. Most merciful Jesus, through Thy compassionate Heart, grant eternal rest to each and all of them.

I thank Thee, most merciful Jesus, for the loving kindness that made Thee destroy Limbo and release the souls that were imprisoned there. It was fitting that, at the moment of the triumphal entry of the King of kings, all the captives not condemned to the everlasting

pains of hell, should be set free. And what favours wouldst Thou then have denied Thy friends, when Thou hadst just sacrificed Thyself wholly, even for Thy enemies? O most sweet Jesus, do now the same things, I beseech Thee. Thou art always the same. Thy charity and Thy mercy are not less to-day then they were then. I therefore pray Thee, through the kindness of Thy Heart, to take pity on the souls detained in the flames of Purgatory. Remember, O most merciful Jesus, all the favours, and mercies Thou hast shown towards us; remember Thy pains, the Wounds Thou hast received, all the Blood Thou hast shed; and finally the very bitter death Thou hast accepted for us. In consideration of all that I have called to Thy remembrance, I beseech Thee to pour out on the souls in Purgatory the virtue, efficacy, fruit and merit of Thy sufferings and Thy Passion, in order that each soul there may be entirely released, or at least greatly relieved. O Jesus, remember that these souls are Thy friends, Thy children, Thy Elect, whom Thou hast redeemed. Let Thy justice be satisfied with the grievous punishment they have endured until now. For Thine own sake, O Lord, show mercy and remit the rest of their sufferings.

And then, O sweet Jesus, if it can contribute to Thy glory, grant that I may pass from this

life straight into life eternal. But, O my God, if Thou hast otherwise decreed, and the contrary is for Thy greater glory, I resign and give myself into Thy loving Hands. Do with me as Thou wilt, most loving, most faithful and most merciful Lord Jesus.

For the grace of perseverance.

O good Jesus, never hadst Thou yet passed over so painful a road as that which led to Calvary; never hadst Thou borne on Thy shoulders a load to be compared with that of the Cross. By all the anguish of Thy Heart, and all the sufferings of Thy Body, I beseech Thee that in carrying my cross I may neither waver nor fall, but may advance in perfection, always tend towards a better end, rule all things with discretion. and may be submissive to my superiors in humility of heart, trusting more in others than in myself. I do not mean, like Simon the Cyrenian, to follow Thee by compulsion, but to follow Thee willingly, with loving imitation, and to remain ever united to Thee in endless charity.

MICHAEL OF COUTANCES.

VARIOUS PRAYERS

For the love of God.

THOU commandest me to love Thee, O my God, Who art love itself and infinitely worthy to be loved; and I wish to do so in order to respond to the very great love Thou hast for me. But how can I love Thee enough? I am incapable of doing so. Thou art so immensely loving, and my heart is so small! I must nevertheless comply with this sweet command enjoined on me to love Thee with all my heart, with all my soul, and with all my strength. And indeed Thou hast given me the means of fulfilling it through Thy only Son, eternal like unto Thee, and in all things equal to Thee. I will love Thee then, O my God, through the Heart of Thy Son, Which I possess; and as this Heart is able to love Thee infinitely, through It I shall love Thee as Thou deservest.

MICHAEL OF COUTANCES.

Thanksgiving to our Lord for having given us His Heart.

O most sweet Jesus, how great is the multitude of Thy mercies, how infinite the extent of

Thy charity! It was not enough for Thee to give up Thy Soul to death, to shed Thy Blood, to bruise and crush all Thy members. Thy Heart was already pierced with the shafts of love; and Thy charity led Thee also to have It pierced by the soldier's spear, to enable us to appreciate the love that constrained Thee to accept and to suffer all that Thou hast endured for us, and in order that by this opening of the door of Thy love, whosoever desires might easily enter even into Thyself. My good Jesus, what more couldst Thou have done for us? Thou hast gone so far as to open to us even this most hidden sanctuary of Thy Heart, into Which Thou dost admit us as special friends. Thou delightest to be with us in silence and in peace. Thou hast given us Thy cruelly wounded Heart, that we may dwell there until, —being completely purified and conformed to the desires of Thy Heart,— we become worthy and fit to be taken with Thee into the bosom of the Eternal Father. Thou givest us Thy Heart for our dwelling-place, and Thou askest, in return, for our hearts, in order that they may become Thy abode. Thou givest us Thy Heart, and askest for ours; and who would dare to refuse Thee what Thou hast bestowed with such generosity? What heart, were it ever so hard, would not be touched by such goodness and love? O King almighty, infinite

and eternal, how great is Thy love towards us, who are but dust and ashes!

For such condescension, for such great goodness, for the loving Wound of Thy Heart, I adore, I praise and bless Thee, O Lord my God; and I beseech Thee, through this holy Wound, and through Thy most gentle Heart, to wound my sinful soul with the purifying and flaming dart of Thy love. O Lord, so pierce my heart with Thy love, that my soul may be able to say in truth: I am wounded with love! O most sweet Jesus, let my heart be covered with Thy Wounds, my soul inebriated with Thy Blood, that on every side I may ever see Thee crucified for me and pierced by a cruel lance. May all things appear to me as if coloured with Thy Blood! I shall thus be led wholly towards Thee; I shall find nothing out of Thee; I shall see nothing but Thy Wounds. May my only consolation be to be wounded with Thee, to be despised with Thee, to suffer with Thee! O noblest, kindest, sweetest Heart, O Heart of my God and Lord Jesus Christ, draw my heart, and absorb it, I pray Thee, into Thyself, and grant that it may find its rest and the end of its desires in praising and glorifying Thee. Amen.

DOM JOHN OF TORRALBA.

To the Wound of the Heart of Jesus.

Blessed be the holy Wound of Thy Heart, my most sweet Jesus! Accept, O Lord, my heart and all the powers of my soul. Detach them from earthly affections. Let me lose even the remembrance of the things of this world. Cast my soul into the adorable Wound of Thy Side, into the ocean of Thy love, into the source of true life. Unite my heart for ever to Thy tender Heart, so truly that it will be impossible for me to desire what is not in conformity with Thy will. May I in all things entirely renounce my own will, and unite myself by faith, hope and charity to Thee, my Lord, my God and my Creator. Amen.

Offering of the Passion through the Heart of Jesus.

Almighty and Eternal Father, most loving, most kind and most merciful Lord, behold the Passion of Thy Son Whom Thou lovest infinitely, the Passion of the Lamb without spot! Behold the spitting and the blows with which He was covered, His pains and His Blood, and all He has endured for us. O most merciful Father, we offer Thee now these same sufferings

through the most gentle Heart of Thy Son, in union with the love with which He offered Himself to Thee. We beseech Thee, through Thy tender mercy, that their merits may now produce in all Thy Elect, living and dead, the virtue and grace they once effected on the altar of the Cross. Do Thou, O my God, for the sake of the love Thou hast for Jesus Christ, grant to us here below, remission of our sins, Thy grace, and a charity that never fails. And, after this life, give us, and all the faithful departed, eternal joy and felicity.

A salutation to the Sacred Heart of Jesus.

Hail, most good Jesus! With all Thy Saints and Elect, I offer Thee my salutation. Thou art full of graces; mercy is with Thee. Blessed be Thy most bitter Passion, Thy most afflicted soul, Thy most tender Heart, and blessed be the Blood of Thy Wounds! I adore, I praise, I bless Thee, most merciful Lord Jesus Christ, I thank Thee for all Thou hast suffered for me, and for the infinite love that led Thee thus to suffer for my sake. Through Thy most merciful Heart, I beseech Thee to fill my heart with a most ardent, perfect unending love, in order that I know myself well, and that I may then have sufficient contempt for myself to

love those who despise and hate me. Grant that I may love but Thee, delight only in Thee, think only of Thee, be attached to Thee alone, and always please Thee wholly and perfectly.

Most sweet Jesus, by all Thy Wounds, Thy scars and Thy pains, by Thy most bitter death, by the anguish of Thy Heart, by the separation of Thy most holy Soul from Thy Body, by the opening of Thy Side, by the Wound of Thy Heart, by the Water and the Blood that flowed from It, by the triumphant consummation of Thy obedience, by Thy victory over death, grant, I beseech Thee, that I may die to the world, with its lusts, its vices and all its unruly affections; that I may live for Thee, love but Thee, cleave only to Thee; that I may merit to be like Thee and to be everlastingly united to Thee alone.

Prayers to the wounded Heart of Jesus.

O most sweet Jesus, through the Wound of Thy Heart, pardon, I beseech Thee, all my offences against Thee by acting without sufficient purity of intention, or by following my own perverse will. I offer Thee my heart, that Thou mayest unite it to Thy Heart. Then I shall neither seek nor see anything but Thee in all things. I shall have no other will than Thine. Amen.

O most kind and loving Father, I offer Thee the Wound and the Blood of the Heart of Thy only Son, and the infinite love with which He loves Thee. I offer them in atonement for my sins and those of the whole world, but especially to atone for my sloth, lukewarmness, negligence and pride. In mercy take from this Wound, and bestow upon me, a most intense, most pure, most fervent, most perfect and most persevering charity. Filled with this holy charity, I shall love Thee with all my heart, I shall praise and bless Thee in all things and above all things. I shall think only of Thee, desire but Thee, seek to please Thee alone. I shall spend all the strength of my soul and my body solely for Thee; and every day and each moment of my life will be employed in praising and obeying Thee, for Thy love and Thy glory. Amen.

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Praise, honour and glory be to Thee, most loving and most sweet Jesus, for the Wound of Thy Heart! In this Wound I place unreservedly and confidently my heart and my soul, my powers, my intentions, and my affections. Through the Blood and Water Thou hast shed, I beseech Thee alone to possess and guide me. May I be consumed with the very ardent fire

of Thy love, and absorbed into and united to Thee. Amen.

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O good Jesus, through the Wound of Thy Sacred Heart, I pray Thee, defend my heart, so that no evil thought, affection or resolution may ever be knowingly admitted there, and that nothing may give me pleasure that is displeasing to Thee. Through Thy most painful death, let me never consent to such evils. Be Thou Thyself the guardian of my will, so that it may remain always united to Thine. O good Jesus, suffer me not to yield to temptation. Amen.

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O sweet Jesus, of Thy great goodness Thou hast drawn me back from the gates of hell, whither my sins had already led me. Through the Wound of Thy Sacred Heart, and through Thy infinite mercy, I beseech Thee now to deliver me from all pride, malice, negligence.... Suffer me not to offend Thee again, at least deliberately, but let the remainder of my life, and all the powers of my soul and my body to be employed in doing good, in accomplishing Thy holy will and in acting solely for Thy honour and glory. Give me also a very pure and fervent love for Thy beloved Mother, the

most holy Virgin Mary, my Queen and my Mother—an ardent and faithful love, a devotion full of respect, humility and constancy. Amen.

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O most loving Lord Jesus Christ, Spouse of my soul, chosen above all others; through Thy Heart, pierced by a spear and wounded by love, I beseech Thee, pierce, wound and fill my heart, inflaming it with the fire of Thy love. Kindle in me so deep an affection that I may love Thee with all my heart, desire none but Thee, seek Thee and look to Thee always, in all things, and above all things. Amen.

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O Lord Jesus Christ, I adore Thee, I bless and thank Thee for the loving Wound that pierced through Thy Heart and made flow for us a stream of Blood and Water. In mercy wound my heart with the lance of Thy love, in order that I may not seek for or desire anything but Thee, my God and my Lord, Who wast crucified for me; that nothing may delight or interest me out of Thee, O Jesus, my joy and my life.

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O Jesus, Whose Heart was opened by a spear, make my heart and soul dwell in Thy

Heart. Most sweet Lord Jesus Christ, Saviour of the world, by Thy holy Cross, by Thy Passion and death, by Thy most holy Wounds and by Thy precious Blood, I beseech Thee to deliver me and save me. O Thou Who hast redeemed the world, and Who didst save the Apostle walking upon the waters of the sea, have mercy upon me. "Create a clean heart in me, O God, and renew a right spirit within my bowels."*

Prayer to obtain perfect love.

O most sweet Jesus, by the sweetness of Thy Heart, I beseech Thee to fill me and all other souls with a very great and fervent, a very perfect and unceasing love. That love will make us ardently desire Thy glory. We shall be conformed thereby to Thy holy will, and shall become pleasing unto Thee. We shall grow holier and remain steadfast in friendship with Thee. O Lord Jesus Christ, O Love, ever burning and never extinguished, how long shall I remain so cold? How long wilt Thou bear with my indifference? Oh when shall I at length love Thee with all the powers of my soul? May I learn to know perfectly Thy

* Psalm l, 12.

infinite goodness. Let my heart be so pierced with the burning dart of Thy charity, that this wound of Thy love may continually be renewed and daily increase within me. May my heart be consumed by the unquenchable fire of Thy love. May it be so united to Thy Heart that no other love may any more find entrance to my soul.

Prayer to the Blessed Virgin Mary and to the Sacred Heart of Jesus.

Hail, Mary, full of grace, the Lord is with Thee! O holy Mary, may the grace of the Lord dwell in me, and my heart be ever united to the Heart of Jesus and to thine. Blessed art thou amongst women! O most amiable Mother of God, help me to become wholly conformed to the will of Thy Son, and may I be all thine and thou all mine. Blessed is the fruit of thy womb, Jesus crucified and dead for me!

Blessed be Thy most loving Heart, O compassionate Jesus, for all Its tender mercies, and for all the favours It bestows upon us! Praise, honour, glory and thanksgiving be to Thee, from me and from all Thy creatures, for Thy infinite love towards us! O sweet Jesus, have mercy upon us, and above all on me, a

miserable sinner, who am the most vile of all and have shown Thee the basest ingratitude. Make me love Thee with all my heart, that I may please Thee, and may give myself wholly to Thee without regret or turning back. May I be all Thine and Thou all mine, O my Lord and my God.

(You who say this prayer should understand that you are all God's when all in you is pleasing to God; and God is all yours when you no longer love or desire anything but God, when nothing delights you out of God.)

For grace to imitate our Lord.

O most kind Jesus, from the salutary fountain of Thy most gentle Heart, I beseech Thee to pour into my soul humility, gentleness, patience, charity, and all other virtues, that for love of Thee I may desire to be despised, neglected and loaded with injuries. Sweet Jesus, make me imitate Thy holy life and share in the sufferings of Thy Passion, by cherishing in my soul an ardent love, and by practising real self-denial. Wound my heart with the constant remembrance of Thy Passion, that I may perceive Thee only, my Lord and my

God, my Jesus crucified for me. May this thought be ever present to me; may it penetrate the depth of my soul, and fill me with love.

For the virtue of humility.

Most merciful Jesus, through the humbleness of Thy Heart, grant me humility, in order that Thy servant may never be assailed by pride or vainglory. Deliver me from so great an evil, and let it not in any way approach me. Alas! how many who gave the brightest hopes, and who seemed filled with Thy grace, have miserably fallen victims to this implacable enemy.

O good Jesus, I adore Thee, I bless Thee, I thank Thee for all Thou hast suffered and for the love with which Thou didst suffer. Through Thy infinite mercy, deliver me, I beseech Thee, from all that savours of haughtiness, vanity or pretension, and especially from the curse of pride. Grant that I may ever be preserved from it, and bestow upon me the opposite, a humble and contrite heart, a heart like unto Thy Heart, O sweet Jesus; a heart filled with very fervent charity and very deep compassion; a heart which ever thinks of Thee, uuceasingly desires Thee, finds its strength in Thee, rests itself in Thee, and is never separated from Thee.

For purity of heart.

O Jesus, through Thy infinitely kind, faithful, loving and merciful Heart, destroy in me, I beseech Thee, all that is displeasing to Thee. Take away my perverse heart—this heart without love and without gratitude—and give me instead Thy holy Heart, or a heart like unto Thine, a very devout, loving, faithful, gentle, pure and obedient heart. Purify, simplify my heart by Thy love; wound it, inebriate it, unite it to Thy Heart.

Hail, most sweet Jesus, Whose Heart was opened by a soldier's spear! Of Thy mercy, take from me my froward heart, and give me a loving and faithful one like unto Thine.

O Jesus, my heart's treasure and my only joy, grant that I may go out of myself, and with ardent longing incessantly desire Thee. O Lord most mighty, most noble, most worthy of love, and most to be desired, come into my soul; make my heart like unto Thy Heart, in order that Thou mayest dwell always in me. Take my heart into Thine, and give Thyself to me.

A Prayer to our Lord Jesus Christ to change our heart and give us His.

O most noble, most compassionate, most sweet, most loving, most faithful Heart of Jesus my Saviour and my God, for the greater glory and the perfect accomplishment of Thy most holy will, draw into Thyself and absorb in Thee, my heart, my thoughts and my affections, all the powers of my soul and my body, all that I am, all that I can do. O most merciful Lord Jesus Christ, I commend myself to Thy Heart and give myself wholly to Thee.

Through Thy most kind Heart, I beseech Thee to draw my heart wholly into Thine. Bury it in Thine, so that it may be absorbed into and united to Thy Heart, that I may no longer have any heart but Thine. Take from me my wicked ungrateful heart, and give me Thy Divine Heart, or at least make my heart like Thine, that I may think of, know and desire only Thee.

O Lord God, my Saviour and my Redeemer, blot out my sins and all in me that offends Thee. Take from Thy Heart and put into mine all that Thou wouldst find in me. Transform me and possess me. Let my heart be united to Thy Heart, my will to Thy will, in order that I may never will aught else but

what Thou willest and what is pleasing to Thee. O sweet Jesus, my God, may I love Thee with all my heart, in all things and above all things. Amen.

For a new heart.

O my most sweet Jesus, open to me the door of Thy Heart, which is the gate of mercy, the entrance to life, the source of grace! Through the precious Wound of Thy Side, draw my heart into Thee. Let it enter into the depth of Thy infinitely loving Heart, even into the sanctuary of Thy Divinity. Receive me into Thy Heart, the entrance to which has been opened for me by the soldier's spear. Be not angry, O my good Master with a miserable and ungrateful sinner like me for my presumption in asking Thee to take from me my wicked heart, so often rebellious and cowardly, and to give me in place of it another heart. O my Jesus, give me Thine, or a heart like Thine, a loving, faithful, pure, docile and compassionate heart. Wash this new heart in Thy Blood, inflame it with Thy love, absorb it into Thy Heart and make it ever one with It.

In moments of doubt.

O good Jesus, Thou knowest how much I need a teacher and director to instruct, guide, encourage and reprove me, and to be my support in all things. I need one because I am ignorant, devoid of prudence, nearly always in doubt and difficulties, inconstant and without discretion. Through Thy most gentle Heart, O Lord, vouchsafe to become Thyself my Master. Send then, I beseech Thee, into my soul a ray of wisdom from Thy most kind Heart to enlighten and guide me; and if I do any good, I shall ascribe it wholly to Thee, and filled with gratitude I shall offer it to Thy Heart.

MICHAEL OF COUTANCES.

In time of affliction.

O ineffable Love, O most faithful and boundless charity, Jesus infinitely kind, through the love of Thy Heart which made Thee undergo in our stead the chastisement that we deserved, help me to bear this trial with courage as long as it shall please Thee.

In troubles of mind.

O Lord my God, Jesus most sweet and most desirable, at length I turn away my heart from all created things and offer it to Thee, Who lovest me so specially and with such fidelity. Take my heart into Thine. So unite me to Thee, that for the future the will of Thy Heart may be the one rule of my will.

Most sweet Jesus, for love of Thee, and in union with the shame that Thou didst bear, I I accept this suffering, which I deserve, and I offer it to Thee through Thy Heart so full of meekness.

O good Jesus, take into Thy Heart, I beseech Thee, all who are in affliction, trial, sorrow and misfortune. May they seek consolation there and not elsewhere. In Thee may they find strength, happiness, repose and life.

O Lord Jesus Christ, by Thy love and Thy sufferings, by Thy pains and Thy Wounds, by the Blood Thou hast shed, by the merits of Thy death, have mercy upon the Church, upon my soul, and upon all suffering souls. Grant us Thy grace and pardon. Bestow upon us all virtues, a happy death and endless bliss. Amen.

For strength and courage.

O Jesus, give me strength, not only by sending an Angel to me, but by the fulness of Thy grace. In all my adversities, my sorrows and my fears, may I place myself in the hands of Thy most faithful providence and Thy fatherly care. May I yield myself to Thy most tender and infinitely compassionate Heart, and with complete resignation cast myself wholly into Thee. May I willingly accept all from Thy merciful Hands, and accept it with thanksgiving.

O most merciful Jesus, Who didst vouchsafe to descend from Heaven and take our human nature, I behold Thee arrayed in a mantle of derision; a crown of thorns surrounds Thy Head, in Thy Hand Thou holdest a reed for a sceptre, Thy Members are bruised, Thy Body inspire a kind of horror, for It is covered with Wounds, with Blood and mire, and shivers with cold. Pilate presents Thee to a furious crowd, saying: "*Ecce homo*—Behold the man!" O my Jesus, by all these sufferings, help, I beseech Thee, my weakness. Protect me, a poor creature, formed by Thy almighty goodness, and never allow the enemy of my soul to be able to triumph over me. Lord, I present and offer myself to Thee, repeating in my

turn: "*Ecce homo!*"—a man without understanding, without energy, without knowledge, conceived in sin and nurtured in vice! Forget not then, O most good God, how poor and weak I am. Take not from me the help of Thy grace, seeing that I am but a frail man of clay, and not even a man, but a worm of earth, full of uncleanness and corruption. I am unable to resist evil. My strength has abandoned me, and I am already overcome. But fight Thou for me, work in me, do with me what Thou wilt. I place myself unreservedly in Thy Hands, for I know that Thou art goodness itself, and that one of Thy special attributes is always to have mercy and forgive. I cast all my wickedness into Thy infinite goodness. Thou hast made me know my sins, grant me grace to overcome them. Tear out even the roots of my evil inclinations, all in me that is displeasing to Thee, and, in their place, plant in my soul every virtue and Thy holy love.

O my God, I know Thou didst create me pure, and marvellously fitted to serve Thee, love Thee, bless Thee and praise Thee. I ought to have been as a yielding and submissive instrument of which Thou couldst always make use without any resistance on its part; all, in short, that Thy Heart could desire. But alas! "*Ecce homo!*" I have become depraved and

corrupted by sin. I have completely spoiled the beautiful instrument Thou hast made. I am no longer good for anything, and am unworthy to be called a man. Sinful and useless as I am, I confess I deserve nothing but to be deprived of Thy grace and driven from Thy presence; but when I consider Thy goodness and longsuffering, and the patience with which Thou hast borne the injuries, slights and insults I have offered Thee, I see clearly that Thou wilt not the death of sinners, but that they should be converted and live. In this hope, I turn towards Thee, I give myself to Thee. I will again become that docile instrument which will follow all the impulses Thou givest it, according to the desires of Thy Heart. O Lord, I feel that I am incapable of offering myself so perfectly to Thee, nevertheless I am trying to do so; and since Thou hast restored all things by Thy Passion, Thou canst undoubtedly restore to me my former innocence.

DOM JOHN OF TORRALBA.

For those who have injured us.

O Lord, my God of mercy, I forgive all my enemies. And if anything is wanting in this forgiveness, I beseech Thee through Thy precious Blood, and through the lamentations and

sighs of Thy loving Heart, to give me perfect charity towards all, and specially towards those who are against me or have done me an injury, so that I may be able to pardon them from the bottom of my heart, as I wish to do. May I love them willingly, sincerely and cordially, without any bitterness; may I seek to do them good.

For our friends.

Most merciful Lord Jesus Christ, to Thee I commend all my friends, especially N. and N. I commend them to Thy Heart. I place them in Thy Heart. May they all, by imitating Thy holy life, advance daily in the perfection of divine love. Vouchsafe to apply to my poor soul their good works and merits.

To St. Joseph.

Hail, through the most gentle Heart of Jesus, O blessed St. Joseph, beloved spouse of Our Lady, the Virgin Mother of God! How deep was thy humility, how steadfast thy faith and hope, how ardent thy love! Thy zeal was without limit and full of solicitude, by contemplation most exalted, thy purity absolute; thou wast, in short, the perfect imitator of all the

virtues of thy admirable spouse. O St. Joseph, pray for me, pray for us, pray for all those who have placed themselves under thy glorious patronage. May the chosen people who serve thee increase, not only in number, but still more and above all in virtue.

For our Superiors.

O my God, I pray Thee, suffer our holy Father the Pope, all the Bishops, and our other Superiors to draw from Thy most kind Heart and from Thy most holy Wounds, all the graces which they need. Bestow upon them with generosity and munificence, the light, the virtue and the strength they require in order to be enabled worthily and usefully to fulfil their duties for Thy greater glory and the salvation of souls.

MICHAEL OF COUTANCES.

Prayer of a Superior, to commend his community to the Sacred Heart.

O infinite Goodness, to Thee I address my prayers, first for myself, the most wretched and worthless of all men. I have much greater need of Thy grace than others, since I am weaker and less capable of all good. O God,

Who art goodness itself, Thou knowest my nothingness and my incapacity. Thou knowest that I too often hinder and destroy the work of grace in myself and in others. Therefore, O God infinitely kind and infinitely bountiful, once more I pray to Thee for all those who are under me. I commend to Thee, and cast into Thy Heart, all who are confided to my care. O my most sweet Jesus, I implore Thee to direct, defend and save them, as Thou desirest and for Thy eternal glory. O Lord my God, I pray for this house and all who dwell herein. Through Thy great mercy, pour out on us Thy most abundant graces, that they may dwell in our souls. Suffer not any of us ever to be lost. Bestow upon us such blessings, spiritual and temporal, as may seem fit to Thee. Watch over and rule our interests, as much those of our souls as those of our bodies, in order that souls may here become holy, may persevere, and be saved. Most sweet Jesus, most faithful friend, again for the third time, I present to Thee all who dwell in this monastery, all their various interests and all that belongs to this community. I offer and commend them to Thy Heart, for Thou knowest, from all eternity, that I am nothing, that Thou must Thyself protect, guide and possess those who are in my charge.

At the same time I commend to Thee those

who claim the help of my prayers. O Thou Who art so full of compassion, so rich in all things, consider not my wretchedness or my sins; but for Thy mercy's sake, and in consideration of the faith of those for whom I implore Thy mercy, glorify Thy name, and according to Thy loving kindness, pour out Thy benefits upon them. Amen.

PRAYERS

TO THE HOLY HEART OF MARY

O thou purest, noblest, most beautiful of all virgins, Mary, most worthy Mother of God, through thy most profound humility, thy most holy and perfect purity, thy most ardent charity; through all the virtues and graces with which the Lord has adorned thee, that He might make thee His most worthy Mother, I beseech thee to receive me and take me under thy protection. May thy most tender and maternal Heart vouchsafe to love me as its child, and notwithstanding my unworthiness, may it obtain for me grace to show my gratitude to thee by loving thee with a very pure and very holy love.

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O most clement, most compassionate, most sweet, most loving Mother of God, Mother of grace and mercy, prostrate at thy feet, we beseech thee to remember now, O holy Virgin, thy very high dignity of Mother of God, that dignity through which thou hast become, for us poor sinners, the Gate of Heaven, the Ark of salvation in the deluge, the Ark of the covenant, the City of refuge, the Temple of the Holy Ghost, and the Queen of mercy, receive

us and all the sinful and the sad, into thy friendship. May thy heart love, defend and shield us. Suffer us to be amongst those to whom thou grantest the inestimable privilege of being the servants, the slaves, the chosen ones of thy heart. O kind Mary, pour into our souls thy most chaste and fervent love, and all the virtues of thy holy life, but especially thy humility, thy gentleness, thy purity, thy charity, and thy obedience. Most sweet Mary, obtain for us, a happy death; be then at our side faithfully to protect us in our necessities and temptations. Obtain for us also from the mercy of Jesus, that through His merits and His sufferings, we may expiate here below all our sins and suffer all the punishments due to them, in order that, being set free and cleansed from all stain, we may at the hour of our death pass without delay from this life into eternal rest.

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O most holy Virgin Mary, my Queen, I gladly resolve and promise to live in entire purity and chastity. But I know that without the grace of thy Son, and thy protection, I am unable to do this. Help my weakness, restrain my evil inclinations, subdue my pride, and grant that I may with most fervent zeal accomplish all that will be pleasing to thy most pure heart, and

that of Thy Son, Whom thou so greatly lovest. May I never resist the commands or the least wishes of these two amiable Hearts, but, in all things and always, act in conformity with their will. May I ever devote myself to their love and be wholly spent in their service, honour and glory. O holy Mother, in order that I may become less unworthy of thy love and that of thy Son, give me, I implore thee, true and very deep humility, a burning love, a very ready obedience, with simplicity, chastity, and perseverance.

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O Lord Jesus, my God, I give Thee thanks for Thy boundless love, and for all the favours bestowed upon the Angels and men, and upon the whole world, from the noblest and worthiest of all Thy creatures, the most holy Virgin Mary, Thy Mother, down to me the most unworthy of all, a vile and contemptible worm of earth, unfit to appear before Thee on account of my sins and ingratitude.

Be Thou for ever blessed, O infinitely good Jesus, Who hast from all eternity chosen Mary, this matchless Virgin, to be Thy Mother! Thou madest her wholly immaculate, Thou didst preserve her from all sin. Thou didst prepare and possess her soul, and adorn it with the fulness of all virtues and all graces.

Thou wast conceived in her womb; she is Thy Mother. Thou wast nourished at her holy breast. Thou didst will that she should be present at Thy preaching and at the sufferings of Thy Passion and death. Thou didst allow her to take part in our redemption. And now that she has been taken up to Heaven in body and soul, and is crowned with very great glory, Thou givest her to us, to be our advocate, the Queen of mercy, and our Mother. Praise, glory and honour be to Thee for ever for all these benefits! Most sweet Jesus, I offer Thee the heart of Mary and her merits, and through her I commend myself to Thy most kind Heart.

O clement, O loving, O sweet Mary, may I be all thine and thou all mine! Keep me, guide me, deliver me, preserve me from all sin, from all harm, from all danger, and remove from me everything that might come between my soul and God.

* * *

O most noble, most pure, most admirable, most glorious, most worthy Mother of God, Queen of Heaven, most amiable and most sweet Virgin Mary! From my inmost heart I salute thee as many times as there are drops of water in the sea, stars in the firmament, Angels in the heavens, leaves on the trees and blades

of grass on the earth. I salute thee through the Heart of thy beloved Son, in union with the love He has for thee and that thou hast for all those who love thee. I recommend myself to thee, and give myself to thee. I would be thy child. Receive me, I beseech thee, and obtain from our Lord that I may be all thine. After God, be all to me, my Queen, my joy, my crown, my most kind and most devoted Mother! Amen.

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O Mary, my Queen, most worthy Mother of God, O most humble, most merciful Virgin of virgins, most glorious Empress of the Angels, most holy Queen of all Saints, Treasury of the Holy Trinity, sure Refuge of sinners! In union with the love of the Angels and the Saints for thee, in my own name, in that of my friends and of all the faithful, I offer thee my salutations, through the most gentle Heart of Jesus Christ, the Son of God and thy Son. I rejoice at thy greatness, and with thee I thank God for all the graces thou hast received from Him and for all those that He distributes and will distribute by thy hands. Through thy Immaculate Conception, through the ineffable love and the unspeakable sorrows of thy pure heart, through thy more than maternal tenderness

towards us, receive us with kindness, repair our faults, supply for our omissions; and if we perform any good works, join them to thy merits, place them in thy heart, and thus present them to the Heart of thy Son. Amen.